

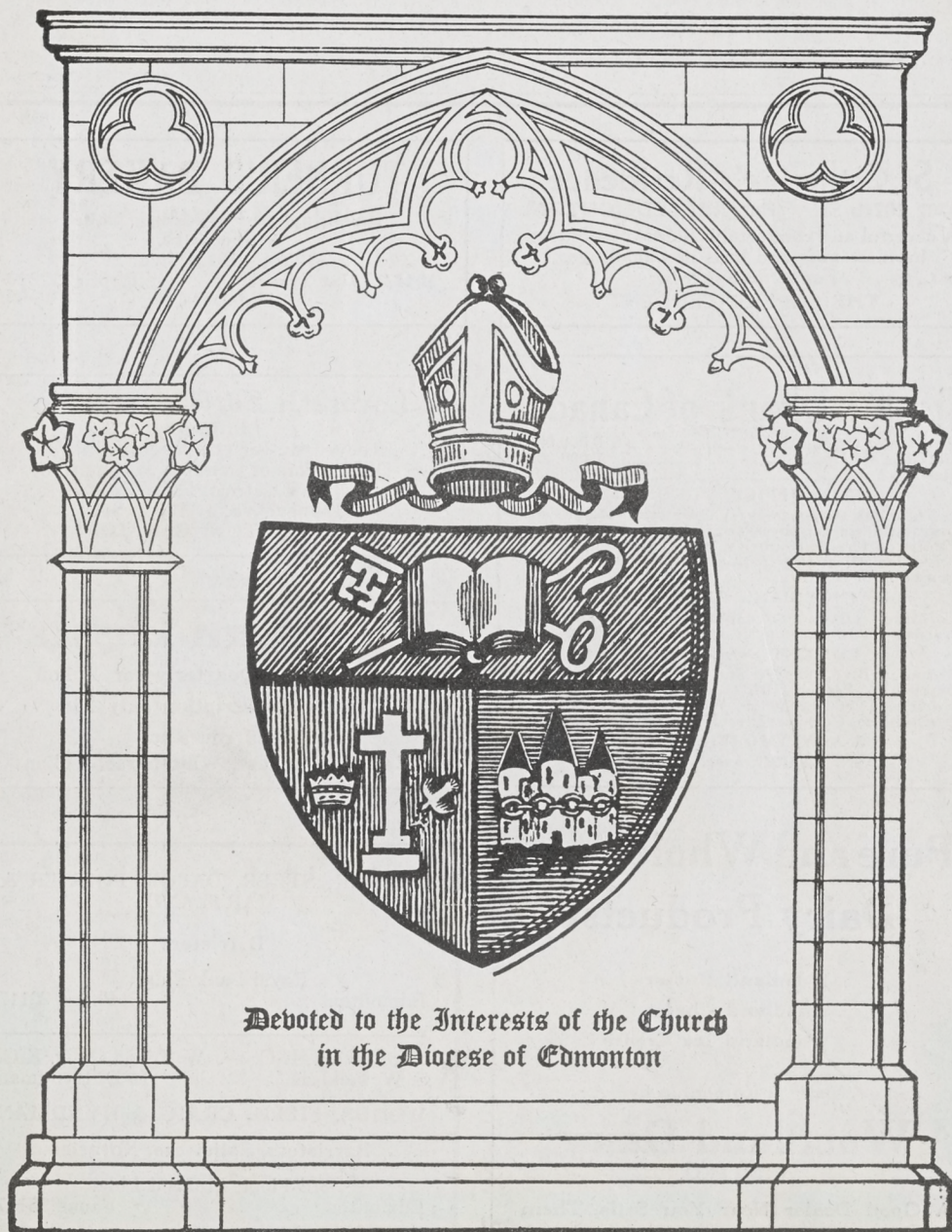
# The Church Messenger

DIOCESE OF EDMONTON

VOL VII.

EDMONTON, NOVEMBER, 1939

No. 115



Devoted to the Interests of the Church  
in the Diocese of Edmonton



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## Editorial

### THE PROPAGANDA OF THE CHURCH

**A**MONGST the many Diocesan Committees appointed to carry on the work of the Church is the Press and Publications Committee. Its duties consist in the propagation of Church news through the various channels of the religious and secular press. Its principal task at present is the production of a Diocesan Magazine with which is associated the Diocesan Annual. From time to time it is called upon to put forth special efforts to mark special events in the Church's life. One such effort was the recent Silver Jubilee Issue, commemorating the setting apart of the Diocese twenty-five years ago. Its purpose was to give to our churchpeople a bird's eye view of the developments which have taken place.

The Church Messenger reaches its readers every month with news of current events and comments on the things of interest. It has a circulation of only 800 throughout the whole Diocese and is most inadequately supported by our churchpeople. There should be at least 2,000, and one of the best things a parish could do would be to appoint a really live Church Messenger agent who would make it his business to promote the sale of the magazine in the parish.

We have had criticisms and suggestions galore. Most of them we could turn to our advantage if we had sufficient circulation and sufficient funds. As it is, the Business Manager is always putting the brake on the Editor and curbing his enthusiasm (and quite rightly so) in order to keep the financial affairs in reasonable shape. The present Editor has been working for a long time collecting illustrative material and other matter against the time when we can produce a really worthwhile publication.

We would like to make one more suggestion. A considerable source of revenue comes from advertising. The number of Anglican business men who advertise in the magazine is comparatively small. If there are business men who read the Church Messenger, who want to help in a most effective piece of work for the Church, we would appeal to them to consider buying space in our magazine. It would be much appreciated.

These are the days of "Propaganda." it is no new idea for our Lord Himself talked of "spreading a Gospel" and the Church was very quick to see the enormous value of the dissemination of news. Very quickly the epistles were written and made to carry the propaganda of the Christian Church to distant lands. Today we have propaganda that is mostly against the Christian Church and its teaching. It is ruthless, unscrupulous and persistent. There is a greater need than ever before for the right kind of propaganda and every Christian home should be taking some church publication to keep abreast of the times and become informed of the Church's work.

Gospel means "Good News." In a day of darkness and wavering faith you can be sure of this that we who send you the good news through this Magazine have no intention of letting anything turn us from our purpose to proclaim our unbounded faith in God and His Church. We believe the Church is saving the land from paganism and we shall go on saying so through pulpit and press so long as we have the power and the means. Help us if you can.



# The Page Pulpit

## TRAFALGAR DAY, OCT. 21st

"England expects that every man will do his duty."

### A Sermon Preached in Christ Church, Edmon- ton, on Sunday, Oct. 22nd, 1939

Yesterday was Trafalgar Day. One hundred and thirty-four years ago the English Fleet, under Admiral Nelson, with Collingwood second in command, won the greatest battle of our naval history.

At six o'clock on the morning of Monday the 21st of October, 1805, the enemy sighted each other at about a distance of ten miles. The sun rose on a calm sea and the ships of the English line watching for the word of command saw the signal "Prepare for Battle" fluttering in the gentle breeze that caused no more than ripple on the water.

On board the Victory, Nelson is already on deck. Every thing is in readiness and in fighting trim. The shot racks are filled and the men at their stations. At half past eight they are six miles apart. The Victory is drifting towards the enemy at less than three knots an hour. By eleven o'clock they have outmanoeuvred the enemy who are now waiting the attack a little puzzled and anxious.

The "Nelson touch" has been explained to all the captains and is perfectly understood by them. A scarcely veiled insubordination by Collingwood as he ignores Nelson's signals in order to get to the front of the battle serves only to brace the men for action. Now they are within firing distance. There remains one word more to be said to the whole fleet. Up goes the signal, never to come down again "England expects that every man will do his duty."

I need not recount the thrilling story of this great battle which helped to break the power of a tyranny in Europe. You know the course of events and the final outcome. Nelson died. The last scenes on board the Victory,—how Hardy tended his beloved Commander, how he embraced him affectionately, how the Admiral kept repeating "Thank God I have done my duty"—these are all part of the British tradition.

For one man the ceaseless vigil is over. Long days and weary nights, the Fleet of the Line has watched in order that a great purpose should be attained, and, when the final conflict came his last appeal was not the flamboyant appeal to glorious feats of arms but to the austere, sterner thing of simple duty.

### Our First Duty

Once again there is a crisis. Once again a call goes out and every man must settle it in his own heart as to the response.

On all sides we hear of National Service. Of course!—it is our duty. But what kind of National Service. We are all agreed that once again the signal is flying from the mast and we are equally agreed that it must never come down. But what is our duty?

Let us think for a moment of what is ahead of us. I have no easy optimism about a short war. I shall have a deep gratitude in my heart if it is, but my observations lead me to think in terms of a protracted struggle.

Frankly the picture seems to be so dark that the important thing is not whether we win this war or not but whether we can keep safe the ideals of truth and justice and honor ready for action when war has done its worst.

It is only by a great mobilization of all the spiritual forces we possess that we shall be able to preserve ourselves from the degradation to which universal war exposes us. We need the Nelson call and the Collingwood spirit.

The worst thing that could happen to us would be to become, consciously or unconsciously, like the thing we are fighting. We are told that this war is for the highest ends. I believe it. But we must never forget that war as a means of obtaining them presents a most incongruous spectacle. There is no more glaring contradiction on the face of God's earth than the attempt to establish the Kingdom of God through the violence and the bestiality of war.

Being in war the Christian mindful of his citizenship will be second to none in his devotion to duty, but he will count it his first and highest duty to be a Christian—a man or woman who will match every outburst of National effort with a corresponding outburst of spiritual effort to maintain unimpaired the spiritual values and the eternal verities. If we hate Nazism we must be as different from it as it is possible to be.

We cannot remind ourselves too often that the best form of National service that we as Christians can render is to proclaim by word and deed our allegiance to God. To make it known to all men that while all around us is darkness and evil we are living inwardly in the light and the firm conviction that **God is**. The first step towards Real Victory is for you and me to believe in that light, to live in that Light, and to expose our minds to that Light, in which we see ultimate values and eternal truths.

### The Dual Conflict

And our second is this. We must avoid the mistake of falling into a crude simplification of the issues and asserting that the Enemy is All Wrong and that we are All Right. No mistake could be made which would defeat more quickly the ends for which we have entered the present conflict. We have no monopoly of righteousness. Evil is universal and we are as much responsible for the present state of things as our fellowmen in Germany. Out duty is to look deep into our own lives and see the evil there. Nazism may be Anti-Christ but we have Anti-Christ in our midst too. There are those in this country who sneer at religion, repudiate the Church and live as if God did not exist. Worse, there are those who have the form of Godliness and deny its power.

We must recognize the conflict within as well as without. We wage a war on two fronts and the



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penalty of failing on the front within is defeat of the objective on the front without. The tragedy of the Crusades of the Middle Ages was that the Crusaders forgot the war within and degenerated into mere adventurers in self interest.

When savagery is rampant we must cherish all the more the virtues of humanity and magnanimity. Amid strong tides of passion we must strengthen our hold on the forces of reason and sanity. In the face of mounting hate love must find new forms and new opportunities. If the world is to be saved from barbarism we must release life-giving streams of mercy, compassion, purity of heart and understanding.

Now is the time to overflow with kindness. Now is the time to begin to create a new world. England—the Empire—the World expects every man to do this duty.

## Our Spiritual Weapons

My third point is this. As we look across the years and read that message fluttering in the breeze, let us think what kind of man, what kind of a woman it is who best can serve. Who is it, that like Ezekiel, is called to stand upon his feet ready to do God's command. In this day of pride we must remind ourselves that only those who are humble in heart may serve Him who was meek and lowly of heart.

We must be men and women who feel all about them the greatness of God and the magnitude of his marvellous works. We must be men and women who are painfully conscious of our own unworthiness and who penitently ask for grace to help in time of need and to be worthy of so great a commission.

This thing has no glory in it for us. It is ugly and soul destroying. But we mock the Almighty if we do not ask forgiveness for our share in the guilt of it. Think of the world as He made it and of the world that we have made it and then turn your thought on your own desperate need and spiritual poverty. He, and He alone, will give you power to rise and to serve.

We can be certain of this, Service without sorrow for the Disservice of the past, and Prayer without Penitence is so much waste effort.

We can be sure of this that no matter how many pairs of socks we knit, how many bandages we make, how much money we give, unless we can

pray **with** the Germans instead of praying **for** the Germans we shall be pouring water into a sieve. Thousands of them hate this devilish thing as much as you do.

## Our Highest Duty

And finally what has the Nelson touch and the Nelson message to say to Churchpeople. We, above all people, are pledged "to fight against sin, the world, and the Devil," and to be faithful soldiers of Christ. We already belong to a great army fighting with spiritual weapons. What is our highest duty. It would be the height of folly to neglect to maintain the Church. No amount of war service can excuse us from our duty to the Church. What would be the use of gaining a victory on the western front only to find that the saviour of society at home had been defeated? Tell me, where would you get your inspiration for good works and high thinking, if the Church disappeared from your midst today?

Let us remind ourselves that we have a front line trench here in this Diocese. Let us remind ourselves it is not all quiet on this western front which our men are holding so gallantly and with much sacrifice.

It can hardly be said of us at this time that we are concerned for our self-preservation, and church people will fail in the highest duty of all if they do not work to maintain those men in the front line trench against the paganism that has gripped our fair land.

Let us resolve "that for every hour we give to war service we will give an hour to the Church. For every dollar we give to War work we will give a dollar to the maintenance of a front line trench" which, in my judgment, is the most important of all. The State expects every man to do his duty. God also expects every man to do his duty in His Church. We fail if we do less.

The tumult and the shouting dies;  
The captains and the kings depart;  
Still stands Thine ancient sacrifice,  
An humble and a contrite heart;  
Lord God of Hosts be with us yet,  
Lest we forget, lest we forget.

For heathen heart that puts her trust  
In reeking tube and iron shard  
All valiant dust that builds on dust  
And guarding calls not Thee to guard  
For frantic boast and foolish word  
Thy mercy—Thy mercy on Thy people Lord.



## Bishop's Engagements

Nov. 3rd—Open Christ Church Bazaar.  
 Nov. 5th—Dedicate New Church at Brookdale.  
 Nov. 12th—Armistice Day Services.  
 Nov. 17th—Attend Meeting House of Bishops, Winnipeg.  
 Nov. 18th—House of Bishops.  
 Nov. 19th—Preach, Winnipeg.  
 Nov. 20th—Board Meeting, Winnipeg.  
 Nov. 21st—Board Meetings, Winnipeg.  
 Nov. 22nd—Executive Council, Winnipeg.  
 Dec. 1st—Open Bazaar St. Peter's Church.  
 Dec. 5th-6th—Quiet Day for Clergy, Mission House.

## BISHOP'S APPOINTMENTS

Rev. W. de V. A. Hunt to be organizing General Missionary for North-east of the Diocese.  
 Rev. C. Clarke to be Vicar of Mayerthorpe.

## Diocesan News

### A.Y.P.A. FALL CONFERENCE

The A.Y.P.A. Fall Conference presented by the Edmonton Diocesan Council on October 7th, 8th, 9th, was a huge success. The four-fold program now being established in each A.Y.P.A. Branch namely. Worship, Work, Edification and Fellowship, was evident throughout the three days.

A short Church Service in All Saints Pro-Cathedral opened the three day Conference just before the Supper Dance Saturday evening. The Conference was closed with a Church Service where installation of the new executive of the Edmonton Diocesan Council took place. The following members were installed by Rev. L. D. Batchelor, assisted by Rev. C. Cuttall, Wabamun. President, Hugh Reeves; Vice-President, Archie Bowker; Secretary, Miss Kay Croft; Treasurer, Jack Kimber; Vice-Presidents of: Worship, Archie Bowker; Work and Edification, Norman Pickard; Organization, Walter Parker; Dramatics, Stan Cheston; Socials, Mildred Prichard; Sports, George Alexander; Publicity Secretary, Earnie Towne.

The Church Services, arranged for by Archie Bowker, at All Saints' Pro-Cathedral conducted by Rev. L. D. Batchelor, and at Holy Trinity conducted by Canon Reynolds were extremely inspiring as was admitted by all who attended. An effective Candle Service was held Sunday evening at Holy Trinity by five members of the A.Y.P.A.

The three Sunday Afternoon Discussion Groups namely. Devotional Development—lead by Rev. G. P. Gower; Leadership Training—lead by Miss I. Welsh; The Organization of Study Groups—lead by Mr. A. Potter; were successfully conducted as the findings of same disclosed. The chairman for the afternoon was Mr. Hugh Reeves, President of the Edmonton Diocesan Council.

On Monday afternoon, Mr. Norman Pickard was chairman. Resolutions arising from the Vancouver Conference were brought forth. The new system now being practiced in the different

A.Y. branches in Edmonton and district was ably explained by the four Edmonton Delegates to the Vancouver Conference, namely. Stan Cheston, Hugh Reeves, Norm Pickard, Archie Bowker.

Mr. Garth Walker, delegate to the Amsterdam Youth Conference, brought greetings from Rupert's Land. At Sunday Evening's Fire Side, Mr. Walker displayed interesting and educational Lantern Slides of his trip and parts of the Amsterdam Youth Conference. On Monday morning Mr. Walker spoke on the findings and resolutions of the world-wide Conference. This Conference, along with other A.Y. activities, is proof that the A.Y. spirit is attaining greater heights in Edmonton and district.

Best wishes for a successful conference was received from the 9th annual B.C. Conference at Qualicum Beach, George Bennett, President.

The Edmonton Diocesan Council wishes to thank the leaders of the different Discussion Groups, the Y.W.C.A., the Dutch Mill, the sub-committees and all those who took part in making the Conference such a huge success not only financially but spiritually, also, in that true fellowship reigned throughout.

Chairman of the A.Y.P.A. Fall Conference Committee, Mr. Norman Pickard; Publicity Secretary of the A.Y.P.A. Fall Conference Committee, Miss Kay Croft.

### EDMONTON DIOCESAN BOARD OF W.A. QUARTERLY BOARD MEETING

The October Board Meeting was held at Christ Church, Friday, October 27th. Opening with Corporate Communion Service at 10 a.m. the rector, Rev. G. P. Gower, was the celebrant, assisted by Rev. P. A. Rickard of St. Mark's.

The address was given by the rector, who spoke on the part women are called to take in this time of crises. He said it was the first board meeting held under the shadow of this war and women's part is to wait,—to watch, and pray and carry on their part of the work of the church. These are days when the church should be as a light set upon a hill. A refuge and strength in troublous times. "Whatever happens there is always God."

The business session opened at 11.30 in the Parish Hall with the President, Mrs. W. B. Chamberlain in the chair.

Just recently returned from the Dominion Executive Meeting in Ft. William, Mrs. Chamberlain brought news of the presentation of a Dominion Life Membership to Lady Tweedsmuir, wife of Governor General of Canada.

Mrs. Chamberlain in her opening remarks urged W.A. members to double their efforts in the work of the church at this time apart from all other extra work, we are called upon to do. This will call for much sacrifice on our part.

Eleven city branches were represented when the roll was called, also Tofield, Ponoka, Wetaskiwin and Jasper. The total attendance at the meeting being 80. Four resignations were announced, that of Mrs. L. C. Conn, Social Service Secretary; Mrs. A. Whitcombe, Recording Secre-



tary; Mrs. A. Garton, Prayer Partner Secretary; Mrs. G. Mowat, Living Message Secretary. Mrs. Whitecombe and Mrs. Garton have both left the city. Mrs. Conn's health would not permit her to stay in office longer, and Mrs. Mowat found it impossible to carry on. These resignations were received with regret. Mrs. Chamberlain announced later in the meeting, Mrs. Gutteridge is acting Recording Secretary; Mrs. Clibborn, Prayer Partner Secretary, and Mrs. Roche, Living Message Secretary. The office of Social Service Secretary has not yet been filled.

Reports of all officers were very encouraging; Girls' and Juniors' Secretaries both reported new branches which was most encouraging. The Juniors' Secretary specially mentioning the splendid work done by Tofield Juniors in the Dominion examinations.

The Missionary Secretary, Mrs. Nainby, recently returned from England, gave a very interesting talk on her trip specially mentioning a missionary gathering which she and her husband attended at Lambeth Palace.

Miss Grace Gibbard, formerly W.A. Missionary at Honan, China, spoke at the afternoon session. Miss Gibbard was with us in the early Spring being then on furlough from China. Later she went to England for a holiday and from there sailed on her return journey to Honan. While on the ocean near Port Said she received a cable recalling her to Canada, as the Mission at Honan had been closed. From Port Said Miss Gibbard returned to England and thence to Canada, where she is now working as Missionary Secretary to the Student Christian Movement in Canada until such time as she is allowed to return to China. Those of us who know Miss Gibbard and her work in China realize what an inspiration her work in the Student Christian Movement will be and we wish her much joy and happiness in this new work.

We were sorry to hear of the serious illness of Mrs. Shaw, President of Church of Good Shepherd W.A. We hope she will soon be well enough to return home from hospital.

As it is not convenient for the Board Meeting to be held in January at Holy Trinity as previously arranged an invitation has been received from St. Faith's W.A. to hold the meeting there.

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### PRESS AND PUBLICATION COMMITTEE

At meeting of the Press and Publications Committee held last month a financial report of the Church Messenger and Silver Jubilee Magazine was presented by the business manager, Mr. D. W. F. Richardson. It was very gratifying to find that the Silver Jubilee Magazine was so well handled that a profit of about \$125 was made. The sales of the magazine reached 1,000 with the demand still unsatisfied and the Committee wishes to thank our readers for the splendid reception it was given. If the Editor may intrude with a personal word he would also like to thank everyone for the help that was cheerfully given. It is not an easy task to edit such a magazine in the midst of so many other duties. It took over three months' preparation and the exercise of much charity on the part of everyone.

The affairs of the Church Messenger are not so flourishing and following the usual practice the profit of the Jubilee Annual will be used to offset a very serious deficit in its finances.

It was suggested at the meeting that each organization using the columns of the Church Messenger for publicity for its own work should contribute something towards the cost of that publicity. Every organization does receive the most scrupulous attention on the principle that every good work should be made known but to do justice we must have more money. Plans for a campaign for increase in circulation were discussed and will be completed at the next meeting.

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### CHILDREN'S DAY

The third Sunday in October has now become well known as Children's Day and most Churches make a point of special services and Sunday School gatherings to mark the importance of the work of Religious Education. In Edmonton it has been the practice of the Rural Deanery through the offices of the Sunday School Teachers Association to have a Rally of all the Sunday Schools at All Saints' Cathedral. For several years now the majority of schools have co-operated so enthusiastically that the Cathedral has had to make use of all the available space to accommodate the children and teachers at the service which is always held in the afternoon so that as little disruption of normal school activity takes place. This year the Lord Bishop of the Diocese, gave the address. Mr. Barford, organist of the Cathedral, very kindly organized a boys' choir and gave much appreciated help in the rendering of the musical portions of the service. The G.B.R.E. Prizes and the Banners were presented. Amongst the recipients was a Dominion prize winner from Wainwright, Elsie Horn, who was able to be present in person to receive her award from the hands of the Bishop. Well done Wainwright!

Following the usual custom the offering at this Service is devoted largely to the Sunday School by Post. This year we were able to give \$20.00 to this good work.

There are great possibilities in the opportunities presented to us by Children's Day. We might take a leaf out of the United Church book. In a well organized programme Children are collected up from both city and country churches and assemble at a common meeting place not only to worship but to witness well arranged Biblical and Missionary Tableaux. One of their most inspiring features was a series of tableaux by the children showing the progress of the Church in Canada. When 1,800 future church members see the story of the church in such a way some seed is very effectively planted in their minds.

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### SUNDAY SCHOOL TEACHERS' ASSOCIATION

#### Edmonton Rural Deanery

The Annual Meeting of the Edmonton S.S.T.A. was held in All Saints' Parish Hall on Wednesday, October 18th at 8.30 p.m. Thirty-eight teachers were present to hear the report on the year's activity and to elect officers for the forthcoming



year. The Rev. G. P. Gower, Christ Church, took the chair. The president reported that there were 138 teachers in the Rural Deanery and suggested that the time was opportune for the renewal of the Teachers' Training Classes. No certificates had been obtained during the last three years. Mrs. Lake of Holy Trinity reported that she had attended a most interesting course given under the Interdenominational Work Board. Several members expressed a desire for the classes and Mr. Gower offered to commence a Teacher Training Class if a sufficient number would attend.

Mr. Jones, the Secretary-Treasurer, presented the financial statement showing a balance of \$34.75. The Association voted \$20.00 to the Sunday School by Post.

The election of officers then took place. Mr. A. C. Taylor of St. Luke's is president; Mrs. Lake of Holy Trinity, vice president; Mr. G. W. Jones, Secretary Treasurer.

The meeting concluded with a sound film showing the work of the Church in the Bishopric of Jerusalem, very kindly presented by Mr. H. P. Brown or the Extension Department of U. of A.

All Saints' teachers most kindly provided refreshments.

### ST. AIDAN'S. ALBERTA UNIVERSITY

Parents of boys and girls attending university often ask for information concerning the facilities of the Anglican Church has for keeping in touch with its members on the Campus.

It must be a source of great concern to all those who wish to see contribution of the Anglican Church fully incorporated in the life of the province to realize that so far we have neither a building on, nor a church near enough to the Campus to exert its proper influence. Particularly is it so when we also realize that though we have a St. Aidan's Fund being built up for that purpose and though we have received favorable consideration from the University authorities the 116,000 Anglicans in the province have not yet had a chance to say what they would like to do about it.

Under the circumstances the work of St. Aidan's Club House, situated quite close to the Campus in St. Aidan's Parish, and at present under the spiritual direction of the rector of Holy Trinity, is to be highly commended. The Club House, which is almost entirely the gift of a generous benefactor and is also largely indebted to the generosity of the Bishop, provides recreational and social facilities for the students who are invited to avail themselves of the opportunity of becoming linked up with other members of their church.

The Rev. Canon G. G. Reynolds is always glad to meet students by appointment. Definite connection with some church is most earnestly to be desired for the students. In a new and stimulating environment the ministrations of the church which help to keep alive the associations of home and the church at home, do much to help the student to keep a balanced outlook during the formative years in University. All who are sending a boy or girl to "Varsity" should communicate with the Rev. Canon G. G. Reynolds, 8319 101st St., Edmonton.

### THE SISTERS OF ST JOHN THE DIVINE

The Third Annual Report of the work of the Sisters of St. John the Divine has just been published. It is a record of good works and excellent stewardship of the all too spare means placed in the hands of the three members of the Sisterhood who have taken up their abode among us, and deserves to be read by a wider church public.

In its care of the sick, the sheltering of the homeless and the ministering to the needy; in its work of teaching and instruction and in its ministry of constant prayer it has set in our midst an example of faith and consecrated purpose.

Once again the Church in England came to the support of the work. Included in the receipts amounting to \$1,585 is an amount for \$550 from the Society of the Propagation of the Gospel. This year a further grant of eighty pounds has been made. Names of people and parishes all over the Diocese appear on the subscription list testifying to the appreciation in which the work of St. John's House is regarded.

The chief work of the Sisters is to pray. They meet frequently and daily in the Chapel, and four priests of the diocese regularly celebrate the Sacrament. In exercising the teaching office assistance is given to three parishes. Sister Isabel works in St. Stephen's Parish, Sister Lilius in All Saint's Mission and the third in St. Matthew's mission.

During the year they have cared for eighty-seven people in residence. Fourteen expectant mothers, six babies, five convalescents, three women in desperate need and two girls who had come to the city looking for work were all given the same loving care.

The Sisterhood has a group of Associates who meet monthly at St. John's House for the purpose of making urgently required garments. They are always on hand to help in an emergency and have given financial assistance willingly and constantly. Amongst the donations received from various church groups and organizations was a gift of ten dollars from the Diocesan W.A. The Social Service Council has also co-operated with the Sisters often supplying the needs of some urgent case.

The prayers of the whole church that this good work may continue are needed more than ever now and Church Messenger commends this valuable work for God to all its readers.

### CANADIAN CHURCH UNION

The members attended the semi-annual Corporate Communion in All Saints' Cathedral at 8.30 a.m. Sunday morning, October 29th.

The annual meeting of Edmonton Chapter was held on Monday, October 30th, preceded by Compline in the Chapel at St. Stephen's.

A well attended meeting elected officers for ensuing year and following a most interesting paper by Rev. Father Matthews, joined in a general discussion.

Mrs. Matthews served tea and another profitable and pleasant evening closed with cordial thanks to host and hostess.



### **THE MOTHERS' UNION**

Dear Fellow Members of the Mothers' Union.

As Diocesan President it was my great privilege to visit Toronto last June and attend a Conference of the M.U. work, held in the Maurice Cody Hall connected with St. Paul's Church. Our special speaker was the Central Secretary from London, England, Mrs. Remson Ward. She came to tell us of the work in England and discuss our problems concerning the Constitution as it affects Canada.

There were representatives from almost every Diocese in the Dominion. Our membership in Canada is growing apace and it was necessary to have new regulations. Important discussions on divorce and sex problems took place, and we were brought to a greater realization that the Mothers' Union Constitution is firmly built on our Lord's teaching. "What God hath joined together, let no man put asunder" and cannot be changed. Sex training should begin with early childhood and later on preparation for marriage was extremely important.

Dr. Hiltz, representing the G.B.R.E., spoke of three points of attack, viz.: Home, Church and School, and explained how impossible it is to separate the influence from each of these.

Our special effort for Prayer is on behalf of more religious training in the schools of Western Canada.

When visiting the Mary Sumner House in London, England, our Queen commented on the Mothers' Union and likened it to a rock in a shifting world.

The Mothers' Union is not to be spoken of "English" but as a world wide union—an organization which started with six members but now has nearly 700,000 all over the world.

It was stressed that the three months' preparation before membership was extremely important as the M.U. is built on prayer and faith and is intended to develop better Church membership.

Attention was drawn to Mothering Sunday to be kept each year on the 4th Sunday in Lent.

A hope had been cherished that the Dominion would obtain a M.U. Banner. The cost would have been several hundred dollars and every member would have had a part in it. The drive for funds for this purpose has been dropped for the duration of the war.

May we remind our readers that all literature can be obtained through the Diocesan Secretary or myself. There is no need to send to Dominion Council headquarters.

We hope and pray that the Mothers' Union and the ideals for which it stands may be strengthened throughout the Diocese.

Yours in the Master's Service,

EMILY FLOWERS.

Diocesan Secretary. Mrs. Mison, 10511 83rd Ave.,  
Edmonton.

Diocesan President. Mrs. Flowers, 9825 88th Ave.,  
Edmonton.

With the shadow of war over us all, many of us must feel as I believe one of our own Bishops expressed it, that "we have all failed."

Deliver us from all blood guiltiness.

It may be that the hand which guides the bomb  
Was never half so stained as yours or mine,  
Clasped on our mean possessions or withheld  
From fellowship with strangers in the gate,  
Daily our thoughtless hands have cast the stone.

For every day and hour man goeth forth  
Among his fellows in that narrow span  
Between our common birth and common death,  
And every thought has power, and every word,  
And all we do and are and hope to be  
Makes tiny imprint on the massive scroll  
Which time unrolls before the eyes of God.

F. E. LAWRENCE.

## **Rural Deanery of Edmonton**

CHRIST CHURCH

REV. G. P. GOWER

The month of October opened very auspiciously with a Harvest Thanksgiving which was an inspiration to all. It was held on the day of National Thanksgiving and probably the coincidence, together with a more conscious desire to express our real feelings of thankfulness for the blessings granted to us and denied to other lands was responsible for the record attendance and the record offering.

A word of congratulation must be offered to the choir and especially the Junior Choir for the excellent rendering of the music at these services. The Junior Choir has increased its numbers and under Mr. Turner's direction if giving most efficient help to the evening service.

Visiting clergy include the Rev. A. Murphy who took the evening service on October 15th when the Rector went to St. Stephen's to preach at the Harvest Festival. The Rev. P. A. Rickard very kindly helped at the Communion Service for the Diocesan Board of the W.A. on October 29th, the Rev. Norman Burgomaster of Westlock conducted the morning service, which allowed the Rector to accept the invitation of the S.C.M. Committee at the University to preach at their monthly service in the Convocation Hall. Mr. Burgomaster's message was based on the text "I am come that they might have life and that they might have it more abundantly." We consider it a privilege to have other clergy of the Diocese in the pulpit of Christ Church and wish that exchange could be made more frequently.

A.Y.P.A.

The Anglican Young People's Association has been organized along the lines of a Senior Group. At the first meeting Mr. Garth Walker delegate to the Amsterdam Conference gave an illustrated lecture on his trip to the Conference. An A.Y.P.A. service was held on the evening of October 29th when Mr. Erol Gahan conducted the service and



Mr. Dave Sandilands read the lesson. We were most fortunate in having Miss Grace Gibbard, former missionary from China and now S.C.M. Secretary, speak to a large group of young people. After the service the Rev. P. J. Disney conducted a Fireside Hour Discussion.

### Young Men's Club

The Y.M.C. has been going strong for two years and enters upon its third year with unabated zeal. Basketball equipment has been purchased and a series of matches arranged. The next turnout will be in the Green and White of the C.C.Y.M.C. The members stand ready to help in the duties of the Church and from their ranks we draw our servers at the Altar and our junior sidesmen.

### Women's Guild

The Rummage Sale held last week resulted in the sum of \$60 being added to the funds of the Guild. Besides this several cartons of clothing for Social Service were collected.

Our thanks to Mrs. D. W. F. Richardson, convener and her helpers. The Guild are purchasing twelve surplices and caps for the Choir. Corporate Communion was held on Thursday, October 26th.

The Guild Bazaar will be held in the Parish Hall from 3.00-7.30 p.m. on Friday, November 17th.

### Woman's Auxiliary

On Friday the W.A. were hostesses to the Diocesan Board. The sessions were preceded by a service of Holy Communion at which seventy-seven members were present. The Rector preached taking as his subject "Christ in the Storm" from Mark IV, 39. The Rev. P. A. Rickard was Epistoller.

The W.A. Bazaar was held on Friday, November 3rd, in the Parish Hall. Thank you to all helpers. God's blessing on your missionary labors.

The Evening Group of the W.A. has been re-organized under the leadership of Mrs. H. P. Reid. Its next meeting will be held in the Parish Hall on Monday, November 13th at 8.00 p.m.

Miss Irene Fairley has now taken charge of the Intermediate Girls W.A. in place of Mrs. Bryant who was compelled by circumstances to relinquish the office. The Intermediate Group meets Thursday at 8.00 p.m.

### Mortgage Redemption Fund

The response to the M.R.F. has been most gratifying, the amount subscribed being close to \$4,000. The Committee under Mr. G. B. O'Connor, K.C., are making efforts to collect the remaining \$2,000 before December 31st. Mr. H. P. Brown heads a committee which is planning various functions to raise money. The Theatre Night at the Roxy on November 10th is the first venture.

### ST. PETER'S

THE REV. P. A. RICKARD

On October 6th the Annual Harvest Supper was held in the Parish Hall. This event was a great success both financially and socially.

At the 11 o'clock service on October 22nd, members of the Sunday School received their certificates and took part in a special Children's

Day Service. Keith Rouse and Richard Partidge each read a lesson and four others helped with Offertory. Rev. Rickard gave an address, which was an inspiration to both scholars and parents.

We are very fortunate in having Mr. A. E. Samuel as our organist and choir master.

Plans are now being made for the annual bazaar and sale of home cooking, which is to be held in Westmount Community Hall on Friday, December 1st at 8.00 p.m. The Bishop of the Diocese has graciously accepted an invitation to be present and to open the bazaar.

### ST. STEPHEN'S

THE REV. J. C. MATTHEWS

**Sunday Services:** 8 a.m., 11 a.m., 7.30 p.m.

**Sunday School:** 10 a.m. for Juniors in the basement. 10.30 a.m. for the Seniors in church.

**Week Day Services:** Monday, Wednesday, Thursday, Saturday; Holy Communion 7.30 a.m.

#### Activities:

Monday, Rangers, 7 p.m.

Tuesday, Cubs, 7 p.m.

Wednesday, Brownies, 4.30 p.m. Guides, 7 p.m.

Thursday, Willing Workers, 2.30 p.m. Choir Practise 8 p.m.

Friday, St. Hilda's Guild, 7 p.m. Scouts 7 p.m.

Saturday, Holy Communion Preparation, 7.30 p.m.

Vestry Meetings on Third Monday.

Men's Guild on Second Wednesday.

Altar Guild on First Wednesday at 2.30 p.m.

#### The Brownies:

The idea of the Brownies Pack is to prepare the way for Guiding, and the object is to provide recreational training for small girls, and train them in four necessary principles of education, that is—

1. Character and intelligence.
2. Skill and handicraft.
3. Physical Health and Hygiene.
4. Service for others and fellowship.

Brownies activities are mostly in the pack and in the home.

At present there are 36 girls in the 10th St. Stephen's Brownie Pack. Twenty-two of these have received their tenderfoot pins and the remaining fourteen within the next month.

Brownie Fees which are paid monthly amount to ten cents a girl.

The money is used to buy necessary equipment such as recruit pins, emblems, rope and books. During last season \$4.45 was taken in fees. Some of this has been spent on badges and books. There is a balance of \$1.63 in the treasury at present.

The Pack held four parties last season and have great hopes of even more this. The main event of the year was the King's visit. Twenty-two of the Brownies were present in their uniforms to cheer.

St. Stephen's Brownies were very fortunate last season in having an excellent Tawney Owl, Irene Lind; and Pack Leader, Jessie Roberts. Unfortunately both girls are busy now and unable to resume their duties but we hope soon to introduce two others to replace them. June Ford, Brown Owl.

(Local News continued on Page 19)



# The War and the Church

By Rev. W. H. Davison

For the Church, as for the nations, the war is critical. Let us then remember that in Chinese "the word 'crisis' is made up of two ideograms, meaning 'danger' and 'opportunity'. It is a superb conjunction. Your peril is your chance of progress, your stumbling-block is your stepping-stone." May the Church perceive the danger, and seize the opportunity before her! If this hope is to be fulfilled, it will be on the condition, first and foremost, that the Church is fully and really "the Church"; not "something else", however excellent and plausible that may be. "To thine own self be true" is the first war-lesson for the Church to learn; for her own sake, for the sake of the nations, and for the sake of her Lord and Master. The subtlety of temptation is constantly, and at times only too successfully, urging the Church to "cast thyself down", and to surrender what is primarily in the interest of what is secondary in order to gain a momentary triumph or a popular acclaim. When, for instance, the many humanitarian causes which the Church rightly espouses (and today she must do all in her power to help Red Cross work) so absorb the energies of her members that the higher occupations, such as her "commerce" with heaven in the worship of God, are neglected, she is demonstrating that "the good is often the enemy of the best"; and, because in consequence her life becomes pedestrian and uninspired, she wrongs herself and fails both God and man. Thus, for example, well-meaning patriotism must not divert the energies of the Church or of her ministers, to those of a recruiting agency for war purposes. As the Church, she will be most truly patriotic, not when she stimulates patriotism, but when she purifies and hallows it; for it is very susceptible to corruption and degradation. Edith Cavell's warning stands: "Patriotism is not enough".

Though war has come, the Church must deplore it; and will rightly maintain, as the last Lambeth Conference affirmed, that war "as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ". Even in a just cause (and it would be difficult to dispute the "case" of the Allies in the present instance) it remains in itself an evil thing. And because it releases dangerous emotions and disturbs the balances of human life in many ways, it should be the Church's function to provide (as the late Bishop Gore taught us in 1914) "a steady and quiet and constant counterpoise to the emotions of war". "The wrath of man worketh not the righteousness of God"; and those who espouse a noble cause and a high ideal have special need to seek an ever-growing accord with "the mind of Christ". This will be their security against the spirit of hatred which defiles and degrades the soul of him who hates. Lincoln's words express the Christian attitude in time of war: "with malice towards none, with charity for all, with firmness in the right, as God gives us to see the right."

The Church will be able thus to be true to herself and her function as she heeds the message to the Church of Ephesus: "Repent, and do the first works." This will mean primarily the recall of herself and her members to loving attention and allegiance to God, which finds expression in prayer. She must herself become the embodiment of prayer, particularly through adoration and intercession; and she should keep her churches wide open for constant prayer, both corporate and individual. At such a time as this a prayerless Church assumes a "neutrality" which merits the reproach: "he that is not with me is against me." Then people need to be taught to pray "aright"—i.e., in the spirit of Christ to the one God and Father of all, with whom there is no respect of persons, races, or nations. The prayers of Christians are often sub-Christian; and are apt to be more so in



time of war. Thus we may not ask simply for "victory" or "peace"; though naturally we desire both. How sadly we have misused these gifts since the last war! The supreme aim of all our prayers should be that God will so over-rule the course and issue of the present conflict that His Will may be done, His Kingdom enlarged, and His Glory manifested in all the nations.

Briefly, there are three other matters with which the Church should now be deeply concerned. First: the distraction of the nations is a reproach to the dis-union and comparative impotence of Christendom. The cause of Christian unity makes its way very slowly. To what extent has this perpetuated the rivalries of nations, and helped instead of restraining war? For the sake of the nations and "that the world may believe", the Church must earnestly desire and seek her own peace and unity. Secondly: because the Gospel is the only world-wide unifying force, seeking to baptize the nations into the Family Name of the Tri-une God, the war brings a new challenge to the Church to emphasize her missionary vocation, and to "go forward" rather than to consider "retrenchment". She alone can achieve the true internationalism. Thirdly: the Church must take a long view, through and beyond the war; and be ready to meet the dangers and seize the opportunities of the new peace, whenever it comes. Because war is evil it leaves legacies of evil. Not only material, but moral and spiritual ruins will have to be re-built; and according to the course of the war there must be foresight and preparedness for the task.

In the meantime, and through all the changes and chances of this mortal life, the faith of the Church is rooted in the omnipotent and unchangeable God Who is the Father of all mankind: "The Lord is King, be the people never so impatient; He sitteth between the cherubims, be the earth never so unquiet."



## Comments Original and Otherwise "Curate"

### NIAGARA ON THE JOB

Some months ago I called attention to the excellent series of missionary leaflets issued by the laymen of the Diocese of Niagara. Just recently I have received a copy of a letter sent by the Convener of the Diocesan Board M.S.C.C. to every clergyman in the Diocese. This letter deals with the use that can be made of the Joint Bulletin just issued by the three Boards of the General Synod. The following are the suggestions.

- (a) Some part of the material might be used as a sermon.
- (b) Five or ten minutes might be spent in drawing attention to certain sections of the Bulletin, after which every one would be given a copy.
- (c) It might be used by the A.Y.P.A. for an evening discussion.
- (d) In parishes where a parish magazine is published a copy of the Bulletin might be included and attention drawn to it editorially.

One cannot help thinking what an achievement it would be if every incumbent not only in Niagara but throughout the whole Canadian Church would comply with the suggestions here made. With keen enthusiastic leadership, there is nothing impossible.

### THE NEW BULLETIN

For many years M.S.C.C. has made a practice of issuing a quarterly illustrated Bulletin for general distribution in congregations. This publication dealt only with the missionary work of the Church. As an experiment, the three Boards of the General Synod have now issued a joint Bulletin, with a view to presenting the work of the Church as a whole. Comments are invited by the Editor. My comment is that the new quarterly is entirely on right lines, and that consideration might be given to the advisability of materially increasing its size.

### WHAT DOES M.S.C.C. STAND FOR?

I have it from a clergyman who attended several Summer Schools this year, that he was very much surprised to find the small percentage of those present who knew what the letters M.S.C.C. stood for. Who is responsible? There can be only one answer—the clergy are the persons who are responsible. In far too many cases the Church is regarded as a sort of religious club that exists for the benefit of the members, rather than as a Christ-founded institution to make the Gospel known throughout the world. That is why more is not heard about M.S.C.C. from the pulpit.

(Continued on page 6)



# Present-Day Ideologies and Christian Ideals

## XI. — MODERN PAGANISM

By Rev. Ebenezer Scott, M.A., B.D.

A modern novelist, in a letter to his sister, wrote: "Don't meddle with religion. I would leave all that alone, if I were you, and try to occupy myself fully in the present." In this brotherly advice, we have one of our present-day ideologies in a nutshell. We may, if not with the most scholarly accuracy, at least in a common understanding of the term, give it the name of Paganism.

All the ideologies which have cut themselves loose from the Christian ideals are essentially Pagan. Some of them, it is true, may on the surface be free from the more vulgar taints of Paganism. They may call, for their own purposes, for a more severe abstinence from the innocent pleasures of life than a healthy Christianity demands. Herr Hitler himself has a streak of Puritanism in him. One of the names by which he is known in Germany is "the saintly bachelor". We are told that he is a total abstainer and a non-smoker. But Puritanism can never cover the whole moral field. It is apt to pick and choose among the sins which it condemns and those which it condones; as Germany's "saintly bachelor", while Puritanic in some of his habits, can indulge on the largest scale in such gross immoralities as murder and robbery and perjury (or, to say the least, the broken pledge).

Dictatorships, at their best, concentrate on material benefits; they have no horizon beyond this earth, no breath of heaven to inspire this mortal life. The State is a harder master than Christ; and it creates a Puritanism of its own.

History tells us also that Puritanism may recoil on itself even in those moral failings on which it has laid the sternest hand; and this is how Paganism shows itself with most unabashed countenance among ourselves at the present day. Puritanism itself, as a historic movement, lies far behind us; but Victorianism has taken its place as the popular target of amusement and abuse. It is easy, no doubt, to find much that is needless and absurd in the conventions of our fathers of little more than a generation ago. Even in Victorian days, the genial philosopher, Mr. Punch, summed them up in his last word of Victorian propriety,—“it is worse than wicked; it is vulgar.” But, when all is said, vulgarity is a close relative of wickedness. In place of the Victorian spirit, there is a spirit of Paganism abroad, which is both vulgar and wicked. Our modern fiction reeks with it. It appears everywhere in a generally looser tone of manners and conversation.

This modern Paganism is defended on the score of realism. But this kind of realism is nothing less than a reversion to Paganism. In so far as the ancient Paganism had any basis of reason in it at all, it lay in the deification of nature in all its forms, both fair and foul. All the aspects of nature were represented by their gods; one god had as much right to be worshipped as another. This is just the theory of modern realism. Human life is not to be “clothed upon”, in the fine expression of St. Paul, with its immortality, but to be “unclothed”, and left to the naked elements of the world, the flesh, and (if no devil is to be recognized) the death that is the end of all.

For this Paganism, with all its talk of the joy of living, and the right to be happy, in reality touches hands with Paganism. As it sings out, “eat, drink, and be merry”, there is always the undertone, “for tomorrow we die”. If it wants no heaven, it has its hell; for its hell is death. Even in the most refined Paganism of ancient Greece, the gaunt spectre was never entirely out of sight. The Greeks drank their fill of the pleasures of this bright world, but at the edge of it, every moment, yawned gloomy Hades.

Paganism has never the last word to say. However loud-mouthed and brazen-faced it may be at the present day, of all the ideologies which we have discussed, it is the one which we have the least to fear. Every true instinct of humanity, even the desire of happiness to which it makes its shallow appeal, is bound to rise up in revolt against it. The



assured victory is with Christian ideals of righteousness and pureness of living and the hope of eternal life. Christianity defeats Paganism on its own chosen ground. The Christian looks with the greater joy on the things that are seen and temporal, because he sees through them and beyond them the things that are eternal.



## Comments Original and Otherwise

(Continued from page 4)

### FORWARD DAY BY DAY

Once again I desire to call attention to the series of quarterly Bible Readings published by the Forward Movement Commission of the Church in the United States. The October and November issue has just come to hand. The general theme for the two months is The Church of Christ, her Faith, her Bible, her History, her Prayer Book, her Sacraments, her Resources, and her Mission. The reading for today the 5th of October is taken from the 2nd Chapter of St. James—faith without works. In part the comment reads as follows: "My faith will poison me unless it makes me conform to the will of God. My faith is nothing but a mask unless it makes me look up constantly into the face of Christ, and read there what I must do. My faith mocks Christ of the Cross, unless it steels me to part with the world to which I wish to cling. My faith is dead unless it cleanses my mental life of fond untruth, my social life of ungodly alliances."

On the inside of the cover attention is called to the League of Prayer started three years ago by a radio call sent out from St. Michael's Chester Square London and the form for daily prayer is printed in full.

I do not know who is responsible for the material that appears in Forward Day by Day as it appears every quarter, but the reader cannot escape the conviction that the writer is one who has a message that he wants to "put across", and that message is always worth while. I wish I could say the same of some of the sermons I hear, and the newspapers I read.

Forward Day by Day only costs 5 cents an issue, and can be had from 604 Jarvis Street, Toronto.

### AIMLESS SERMONS

I read regularly the Church Observer of the United Church in Canada. But I read also The Church Times and a paper published by the Roman Church. That keeps me on an even keel. There is one column in the Observer that I find specially interesting. It is written by Roman Collar. In an early September issue, Roman Collar has something to say about the sermons he heard during his holiday. They do not seem to have been very edifying for this is what he has written.

"Oddly enough, after hearing a man this summer, I—if the right to hear a sensible sermon is one requisite in public worship—had the same feeling. When a man gets up to preach—better, before he gets up to preach—surely he should 'have a mark to aim at!' Remember the appeals

made for volunteers during the last war before conscription? Sound arguments, passionate appeals, 'Your King and Country Need You!' were the stock-in-trade of orators of that hour. The civilian was made to feel that the safety of his loved ones, his very home, his country, depended on him. The enemy was at the door. 'Come! Don't be a slacker!' And so on. The hearer had to be a stone image, to remain unmoved. We don't want **all** that the speakers had in those days, but we want—and, badly!—some of their passion and aim. When the preacher is through and I am left saying to myself, 'What was he driving at?' I consider he missed a fine opportunity. Today, we affect a somewhat studied superiority when we hear an evangelist labour and belabour the phrases, 'Come to Jesus!' 'Flee from the wrath to come!' But give him credit; he knows what he is after. That's more than two of my holiday preachers knew. And both of them were old enough to have known."

Later on in the same article Roman Collar has something to say about Canada and the European conflict. That too is worth quoting.

"Some fine-spun theories have the habit of breaking down before realism. Britain has many converted pacifists. Will 'war at the door' do the same for us here? It would not surprise me—though I admit that I cannot imagine Christ in khaki—if an extreme pacifist discovered the business end of a gun pointing at his stomach to find him attempting to ward off the danger. I'd try to myself. That would be 'defence' on our part. And that would result in war. The problem harries me on this holiday. But we will have to face it; indeed, and alas, we may face it before this article is in print. God help us!"

### THE FIRST LORD OF THE ADMIRALTY

One cannot help wondering how, under present conditions, Mr. Winston Churchill finds time to write magazine articles, but he does, and here is what he wrote about the Nazi-Soviet Pact in an article recently published in Collier's Weekly.

"The longer the view we take of this astounding event, the more must we rate it as a grand advantage to mankind. It has, at a single stroke, stripped Russian Communism and Nazi anti-Communism of their whole theme; of their credentials, of their means of appealing to the mind and spirit of man. Instead of two powerful and, to certain types of mind, captivating philosophies, we have a couple of sets of rival gangsters joining forces in a jam, pooling their luck and trying to shoot their way out with any loot they can carry through the G-men of civilization."



## TOLERANCE

From a broadcast address by Canon Elliott (St. Michael's, London) I quote the following.

"I don't know, I'm sure, why we should be so critical of other people's weaknesses. Any body would think by the way we talk that we ourselves were perfect. But we're not. Other people's weaknesses may not be ours because we are different, in temperament, and most other things. But we have our own weaknesses. It would hurt us to have them pointed out, though it would do us a bit of good. Why do we go on in life with our secret self-despisings and try to cover them up with angry words about our fellow-men? Critical people are always unhappy people. They are afraid of themselves, and therefore in all probability very much afraid of life. The trouble with them is that they go the wrong way to work. If I have fallen in the mud, it doesn't help or comfort me one bit to throw mud at my friends and acquaintances. And of course when you come to think of it, none of us can throw mud unless we have some to throw. Where did we get it from? There is another question for all of us.

"We would do ourselves a lot of good and the world a lot of good, if only by the grace of God we would drop our stupid intolerance."

Now read this brief article by Bishop Lawrence of Western Massachusetts.

"If you cannot make yourself the sort of person you yourself want to be, how can you expect other people to always be what you would like them to be?"

"These words have rather haunted me lately, and have, I hope, made me more sympathetic and generous in my judgments and criticisms of others.

"We all find it difficult always to be and do our best. There inevitably are times when our characters sag and our enthusiasms wane. It is quite likely that we may catch others in the same situation, when they have a headache, or have met some disappointment, or have something on their mind that we do not know about.

"Just remember when you find other people making mistakes, that you are not perfect either."

## A BISHOP APPEALS TO HIS PEOPLE

With much interest I have read a recent broadcast appeal of the Bishop of Calgary to the people of his diocese. From it I quote the concluding paragraphs:

"I want to look any young soldier or airman in the face, as I bid him Goodbye, and feel I am just as much under orders as he is, and that I may be going to have just as hard a time. As I see it there is just one line in this war and we are all in it; and cowards are cowards, and slackers are slackers, and deserters are deserters, anywhere in the line.

"So may God help us all to play our respective parts with courage and calmness, with charity and cheerfulness, with confidence and self-control. Don't hate Germans. Hate the evil things they are led to espouse. And don't be jumpy. Let the inner Sentinel guard.

"The issue is clear. Hitler's world for you and me, would not be worth living in. To live

in a world where pagan standards reign supreme, where the law of the jungle holds, where might is right, where brute force has the final word, where Truth and Honour and Justice mean nothing any more, where bad faith is applauded, where Freedom has long departed—to live in such a world would be nothing but a living death. Rather than that, God give us courage to choose a dying life—that the things for which Christ died may not perish from the earth."

## MOSCOW AFTER FORTY YEARS

Sir Evelyn Wrench has just returned from a visit to Moscow after an absence of forty years. He has written an article in the *Spectator* (London) in which he gives his impressions of the change that has taken place. He and his wife arrived by air. The custom officer took a whole hour to examine the three small suit cases they had with them. A small pocket Bible after careful scrutiny was passed as a botanical handbook—presumably because it had some pressed flowers in it. All the time they spent in Moscow they were in charge of female guides. With these young women, talks about religion were taboo. "We tried each day to ascertain the whereabouts of the few churches still in use . . . the reply was nearly always the same; 'We know nothing about the Church.'"

"Apparently only old people attend Services. We saw some twenty churches, but only one of them was still used for religious Services. The others were used either as museums, as tenement buildings, or were falling to pieces. Most of Moscow's five hundred churches have been pulled down. This liquidation of Christianity is one of the most incredible results of the Revolution."

Sir Evelyn tells how he remarked to one of these young guides, "So you young people think you can live without God." To that came the reply, "We **do** live without God." Then he ventured to say, "But do you think you can die without God?" She made no reply.

After visiting the anti-Religious Museum, Sir Evelyn compared impressions with a Chinese woman from the United States. She summed up her views in the words, "There is evidently no room for the intangibles in Soviet Russia."

## THE BRITISH WAY

Speaking in the House of Commons shortly after Hitler's Dantzig speech, the English Prime Minister said:

"It is not our way in this country to speak with boasts and threats . . . Our general purpose in this struggle is well known. It is to redeem Europe from the perpetual and recurring fear of German aggression and enable the peoples of Europe to preserve their independence and their liberties. No threats will deter us or our French allies from this purpose. . . There is no sacrifice from which we will shrink. There is no operation we will not undertake, provided our responsible advisers, our Allies and we ourselves are convinced that it will make an appropriate contribution to victory."

That is the British way, as even the shouting, blustering, Hitler may learn sooner or later.

(Continued on page 9)



## War Work

Those of the younger generation know it only by story. While the war of 1914-1918 raged in Europe, they were too young to know of the work being done by the Red Cross.

But they've heard the story over and over

dian northlands in lonely outposts to minister to the sick people in isolated regions.

While the war into which the British Empire has been plunged is not yet very old, they already know how quickly the Canadian Red Cross Society can be geared into war-time action.

Take the sinking of the *Athenia*. That incident brought the war in its very first stages right to the Dominion's doorstep, for there were many Canadians aboard the ill-fated vessel.

Canada itself had not declared a state of war at that time. But the Canadian Red Cross Society was ready. At word from the government that help was needed, it cabled \$10,000 to Britain for relief of *Athenia* survivors, and when the first of these people arrived at Halifax, the Red Cross was there to meet them with all the assistance and supplies that were necessary.

That was the first step for the Canadian Red Cross in a work that will not end until the war is over. In the meantime, the organization will not neglect its peace-time efforts. For the Red Cross is a permanent organization the world over. It has national societies, with more than 15,000,000 adult members, in 65 countries.

It is the sole body that becomes an auxiliary to the Army Medical Corps. That is why, speak-



*Making pneumonia jackets.*

again since then—perhaps from mothers whose hair is white now, but who will never forget what the Red Cross did for their boys as they lay wounded thousands of miles from home.

Perhaps the story's been told younger people by women whose husbands or sons were captured by the enemy and with whom the Red Cross was able to establish contact and so bring hope to frantic ones here in Canada.

Or, again, the story may have come from people all over the Dominion who were able to ship sorely-needed supplies to their boys "over there" by means of the Red Cross or who were able to locate soldiers listed as "missing" only through the efforts of this organization.

All this is but a thrilling tale to people who were too young at the time to realize what the last war was all about. But they are familiar enough with the peace-time work of the Canadian Red Cross Society. They know how help and supplies are rushed to the scene of, say, a forest fire which has swept away homes and left, hunger, sickness and poverty in its wake.

They know, too, how its nurses brave the cold and bleakness of Cana-



*Left to right seated: Mrs. R. Marshall, Local Council of Women; Mrs. H. P. Plumptre, Vice-Chairman of War Activities, Canadian Red Cross; Mrs. W. R. Campbell, Chairman of War Work, Canadian Red Cross. Standing: Mrs. W. E. Berkinshaw, Vice-Chairman, Toronto Red Cross Executive in charge of work room.*



ing of Canada, the government of this country turned to the Canadian Red Cross when help was needed for the Athenia survivors. And it is to the Red Cross that all requests will be addressed for supplies, materials and other assistance for the war's sick and wounded.

Because it has this official status, other organizations all over Canada—church clubs, women's societies, social groups and dozens of other types of associations—rally to the aid of the Red Cross and direct the results of their work through its channels to the spot from which distribution takes place.

The Red Cross is a volunteer organization, co-ordinating all this war work—work such as the manufacture of hospital supplies, the knitting of garments, the packaging of this material and the shipment to the depots from which they are distributed by His Majesty's forces.

All official information regarding the need and the handling of these supplies comes to the Red Cross and is passed on by it to the other organizations which are working in the interests of the men at the front. These organizations are also rallying around the Canadian Red Cross in its campaign which will be launched on November 13th with a \$3,000,000 objective.

Besides the sending of supplies, the Canadian Red Cross in the last war built and equipped all or part of several hospital premises overseas. Recreation rooms, etc., were added to Canadian Military Hospitals in England and France. Convoys of ambulances were provided and maintained, and the Canadian Red Cross in France also maintained a service of motor lorries to ensure the conveyance of Red Cross goods with the greatest possible despatch.

The Red Cross is never at war. Neither race nor creed influences its work on behalf of the suffering victims of conflict. And it is because of its international status that the Red Cross negotiates the exchange of prisoners between enemy powers.

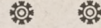
The Red Cross, too, is able to contact prisoners of war confined in enemy territory and to supply them with clothing, food, and other supplies.

And there's yet another service that the Red Cross performed during the last war—the Information Bureau at the London office. You'll find thousands of Canadians who thanked God for its existence. A gallant band of volunteer women set out every day to visit hospitals where Canadian men lay sick—far too sick to write to their anxious relatives in Canada who waited in agonizing suspense for further news after they had received brief official word that their men at the front had been wounded.

It was here that these women stepped in... writing to the men's homes in Canada and giving news of the patients' progress... providing the wounded with the little comforts they would have received had their own folk been there to look after them. It was through this Information Bureau that people in Canada often learned the wonderful news that soldiers listed as missing had been located alive.

During and after the last war, thousands of letters were received by the Canadian Red Cross pouring out the grateful thanks of soldiers and their relatives.

The present war is still very young...but letters of thanks have already been written. For the call has come once more for all the services that were provided during the last war. And once more, the Canadian Red Cross is answering.



## Comments Original and Otherwise

(Continued from page 7)

### TEN COMMANDMENTS

From "The Southland"

1. Keep your skid chains on your tongue; always say less than you think. Cultivate a low persuasive voice. How you say it often counts far more than what you say.

2. Make promises sparingly and keep them faithfully, no matter what it costs you.

3. Never let an opportunity pass to say a kind and encouraging word to or about somebody. Praise good work done regardless of who did it. If criticism is merited, criticize helpfully, never spitefully.

4. Be interested in others; interested in their pursuits, their welfare, their homes and families. Make merry with those who rejoice and mourn with those who weep. Let everyone you meet, however humble, feel that you regard him as a person of importance.

5. Be cheerful. Keep the corners of your mouth turned up. Hide your pains, worries and disappointments under a pleasant smile. Laugh at good stories and learn to tell them.

6. Preserve an open mind in all debatable questions. Discuss, but don't argue. It is a mark of superior mind to disagree and yet be friendly.

7. Let your virtues, if you have any, speak for themselves, and refuse to talk about another's vices. Discourage gossip and make it a rule to say nothing of another unless it is something good.

8. Be careful of others' feeling. Wit and humour at the other fellow's expense are rarely worth the effort and may hurt where least expected.

9. Pay no attention to ill-natured remarks about you. Simply live so nobody will believe them. Disordered nerves and poor digestion are common causes of backbiting.

10. Don't be too anxious about getting your just dues. Do your work, be patient, keep your disposition sweet, forget self, and you will be respected and rewarded.

### HOME RELIGION

From the Bulletin just issued by the three Boards of the General Synod I quote the following paragraph:

"The home is the centre of Christian nurture. It has a first chance and a lasting chance with the child. It is in the home that the child gets his first ideas of God; hence the necessity of parents having a vital consciousness of God in their own lives. The home atmosphere must be preserved by the Divine Presence."

Anyone not having received a copy of the Bulletin should ask his clergyman about it.

(Continued on page 18)





## NOVEMBER

1. **All Saints' Day.**
5. **TWENTY-SECOND SUNDAY AFTER TRINITY.**
11. **Martin, Bishop of Tours, Circa 397.**
12. **TWENTY-THIRD SUNDAY AFTER TRINITY.**
17. **Hugh, Bishop of Lincoln, 1200.**
18. **Hilda, Abbess, 680.**
19. **TWENTY-FOURTH SUNDAY AFTER TRINITY.**
20. **Edmund, King and Martyr, 870.**
22. **Cecilia, Virgin and Martyr, 3rd Century.**
23. **Clement, Bishop of Rome and Martyr, Circa 100.**
25. **Catherine, Virgin and Martyr, 4th Century.**
26. **SUNDAY NEXT BEFORE ADVENT.**
30. **St. Andrew, Apostle and Martyr.**

### WAR LITANY

*Tune 'Litany'*

Words by REV. A. J. PATSTONE

God Omnipotent Whose power  
Safe can keep us every hour,  
Be to us of strength a tower;—  
We beseech Thee, hear us.

Sun of Righteousness Whose rays  
Shine across the darkened days,  
Keep us ever in Thy ways;—  
We beseech Thee, hear us.

Holy Spirit, Bond of Love,  
May Thy grace our spirits move,  
Lest from ways of truth we rove;—  
We beseech Thee, hear us.

For our King we humbly pray  
Counsel, strength, and wisdom's ray,  
That he may Thy will obey;—  
We beseech Thee, hear us.

To Thy keeping we commend  
All who now our cause defend,  
To them all Thine aid extend;—  
We beseech Thee, hear us.

All who suffer, faint, or fall,  
All whose hearts the storms appal,  
Grant Thy mercy to them all;—  
We beseech Thee, hear us.

Wounded hearts and bodies heal;  
Bless who labour for their weal;  
Grant Thy presence they may feel;—  
We beseech Thee, hear us.

Grant the strife of war to cease;  
Grant the nations lasting peace;  
Grant from sin our hearts release;—  
We beseech Thee, hear us. Amen.

### M. S. C. C.

#### The Diocese of Honan

A press despatch from China in July brought word that at the time of the anti-British agitation in Kaifeng, the capital of the Province of Honan, Bishop Lindel Tsen and his invalid wife had gone out to Tsingtao at the coast. Later information has shown this report to have been untrue. The Bishop has remained in Kaifeng throughout.

When the Canadian missionaries were forced to leave the city, all the mission properties were closed and locked up. This included the Cathedral and other church buildings. The members of the American Baptist Mission who remained in the city, kindly undertook to look after the property. They also went further: they placed all their own church buildings at the disposal of the Bishop and his clergy to be used by them for their Services.

The Bishop was obliged to move from his former quarters and is now living in another part of the city. He is in touch with his clergy and despite difficulties is "carrying on" as Chief Pastor in the care of his flock. On August 28th he wrote, "in a sense we are in a state of apostolic experience carrying on Church activities in small groups at different places—'breaking bread from house to house.' I can assure you that the Church of God in Honan is neither dead nor buried but still lives and grows in the mercy and strength of Him who is its Head and Life."

When the trouble in Kaifeng in July made it necessary for all the Canadian missionaries to leave, the work at St. Paul's Hospital in Kweiteh, a hundred miles to the East of Kaifeng, was allowed to continue without interruption. Under the direction of Dr. H. H. Gilbert and Miss S. S. Kelsey, R.N., and their Chinese colleagues the work is going steadily forward.

Dr. R. F. Brown, formerly the colleague of Dr. H. H. Gilbert in Kweiteh, has resigned from the Mission. At Easter last year he was granted leave for special relief work in the North-West. While circumstances prevented reports of that work being made public, the tributes paid by the Bishop of Hong Kong and others to Dr. Brown for the part he had in it were most enthusiastic. Since his return to Honan Dr. Brown has resigned. He is believed to have entered private practice in Tsingtao.

Although the work in the Diocese has been temporarily dislocated, the need of a new recruit in the person of a qualified Canadian priest becomes increasingly urgent. The Bishop continues to plead that such a man be sent out at once in order to start on language study at Peking and so be available for work in Honan when the present trouble subsides. Here surely is a great opportunity. Is there not in the Church in Canada a young priest of ability and devotion who will see in it the call of God?





# One Communion and Fellowship

## November

"How bright these glorious  
spirits shine!

Whence all their white  
array?

How came they to the bliss-  
ful seats

Of everlasting day?

"Lo! these are they from sufferings great  
Who came to realms of light;  
And in the Blood of CHRIST have washed  
Those robes that shine so bright.

"Now with triumphal palms they stand  
Before the throne on high,  
And serve the GOD they love amidst  
The glories of the sky."

*Rev. Isaac Watts.*

"O God who dost inspire us to confess Thy name by the example of these from every age whose names Thou dost write in Thy Book of Life and dost lead the meek of the earth to be followers of the Lamb, raise up for us teachers like Thy servant St. Clement, the disciple of Thy first Apostles, who by their writings, may instruct the Church without thoughts of self and open unto us healing fountains of repentance, peace and love, through Jesus Christ our Lord. Amen."

*—Collect for St. Clement's Day.*

**November 11th—St. Martin, Bishop of Tours.** Again we begin our notes on the Black Letter saints for the month with a saint of France. Martin was a Roman soldier, who riding to his quarters in the city of Amiens, saw a beggar half naked crouching in the gate. It was a bitter day and Martin drew the thick folds of his blue cloak closer around him, then suddenly remembered Christ's word of "Inasmuch". He was not a Christian, but a catechumen, one who was receiving instructions preparatory to baptism. In the terrible world in which he lived, pity was regarded as a weakness to which no man should give way. Yet Martin drew his sword out and cut his cloak in half, throwing one half to the beggar. A Christian might have given him all, but Martin had won a great victory over his Roman self, and that night when he slept he saw Christ wrapped in half of his cloak, and He said, "That was given to Me by Martin, a catechumen." So he awoke.

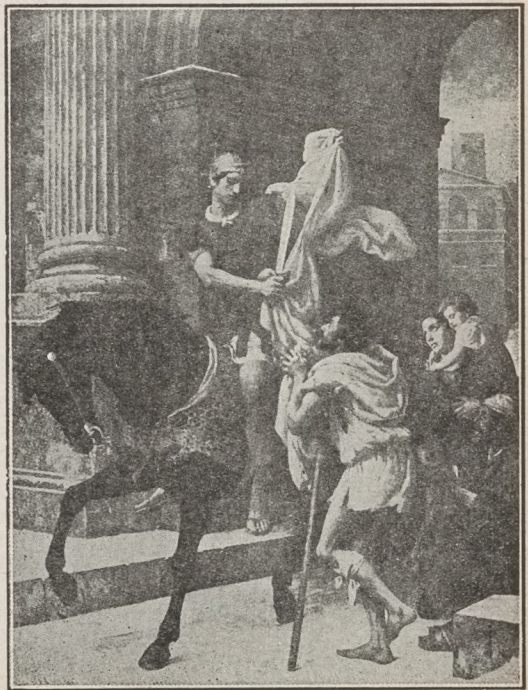
"But Martin awoke from that hallowed tryst  
The servant and soldier and knight of  
Christ."

This was in the third century in the happily short reign of Julian the Apostate. He was vainly trying to restore the old paganism. His death saved Martin from martyrdom.

He went to Tours where he was elected Bishop. Tours became a centre of teaching and training in northwest Europe. One of the teachers sent out from there was St. Patrick, the Apostle of Ireland. Martin's half cloak was taken for the national flag of new-born France, and is still remembered in the blue of the Tricolour. His tomb and church were shrines to which thousands of pilgrims came, he rivaling St. Denys as the saint of France.

**November 11th—Leonard, Abbott.** A courtier of Clovis, Leonard followed his king into Christianity. Then wishing to give his whole life to God he became a hermit in the huge forest of Imoges, but he was too energetic a nature to bury himself thus, and struck by Christ's words, "I was in prison and ye visited me," he became the first prison visitor we have any record of, and as the poor men he preached to wished to start new lives, he founded the monastery of which he was Abbott. Thanks to him a few much needed reforms were made in those old time prisons, and many straying men found hope and new life through St. Leonard. He passed to his reward November 11th, 559.

**November 17th—St. Hugh, Bishop of Lincoln.** He, like our two previous saints this month, was French, at least he came from Burgundy. His simple piety and holiness caused him to be sent to England to take charge of the Carthusian Priory established by King Henry II. The king and prior became close friends and at the king's insistence Hugh was elected Bishop of Lincoln. There Hugh won many friends especially among the poor, to whom he was always compassionate.



*St. Martin of Tours.*





*St. Edmund.*

Wisely strict in his dealings with the two kings, Richard I. and John, his influence was great for good. This was the time of great revival in our Church of England. Purity of life and pity for the poor, sick and prisoners were features of its work, and Hugh was one of its workers.

**November 18th—Ste. Hilda, Abbess of Whitby.** Of the six Black Letter saints on our calendar for November, three are women. Hilda was the highest in rank of these and probably the most able. A princess of Northumbria, she was baptized as a child by St. Paulinus, but her name is always connected with the Keltic missionaries and teachers. Her real master in Christ was St. Aidan (see August). He established her at Whitby, a double house having both monks and nuns, which became a training college for the clergy. It was here that the conference was held to arrange matters in dispute between the Roman and Keltic churches. Most of these were really non-essentials, such as the correct date to keep Easter. The conference certainly put the Roman Church ahead of the British or Keltic, but at the same time our independence was admitted. The pope had no authority over our church. Hilda was a great woman in every sense. She was known as "our mother Hilda" and we must not forget that in her convent the Saxon Caedmon, our first British poet, lived and sang his poems.

**November 20th—St. Edmund, King of East Anglia.** This Saxon king takes us to the eighth century and the Danish invasions. We really

know little about this king. He is said to have been crowned when fifteen and to have ruled well. He was captured by the Danes, letting them take him to save his people. He was tied to a tree, scourged, then shot to death with arrows. Canute, when king, gave rich gifts to the church where he was buried. It was one of the largest and richest in England.

**November 22nd—St. Cecilia.** She is one of the famous virgin martyrs, companions of Ste. Agnes. Belonging to a noble Roman family she was converted in the time of the terrible tenth persecution. She was betrothed to one Valerian, but believing that then any marriage was not blest, she won her fiance and his brother to the faith. Then the two young men were beheaded and, as the Romans of good family never allowed their women to die by the hands of the executioner, she was smothered in the baths of the house. It is supposed that she was a musician of some note, and so she became the patron saint of musicians and music.

**November 23rd—St. Clement, Bishop of Rome.** In the Latin Church he is called the third Pope, St. Peter, Pious and Clement. His epistles are still known. This was in the first persecution in the days of Nero. Clement was either placed in a coffin weighed with old iron or had an anchor tied to his neck. In either case he was then thrown into the sea, November 23rd. St. Paul speaks of Clement as a fellow-labourer (Phil. 4: 3).



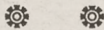
*St. Hilda.*



*St. Cecilia.*

**November 25th—Ste. Catherine of Egypt.** We have no historical evidence for this lady, but unfortunately so many died in that last great persecution that we cannot hope that her story is a myth. The three things that her legends dwell upon are that she was a most learned woman, that she was racked on a wheel but stayed firm to her faith until she died. In art she is represented as a maiden standing by a wheel. And third, that angels came and carried her body to Mount Sinia where they buried it. The tomb and a chapel named for her still remain on the mountain.

"Lord Who on this day didst cause Thy blessed virgin Ste. Cecilia to attain unto the heavenly palm of martyrdom. Grant us we beseech Thee so to follow her example that we may be admitted into Thy presence through Jesus Christ our Lord. Amen." —Collect for Ste. Cecilia's Day.



### "TWO ARE BETTER THAN ONE"

A west-country parson sends the following: On a week-day evening fifty-five years ago, I attended, as an under-graduate, at the church of which the father of the Bishop-designate of Rochester (the Rev. C. M. Chavasse) was the rector. The rector was not present. The assistant curate took the Service, and preached from the first part of Eccl. iv. 9: "Two are better than one", perfectly oblivious of the fact that Mrs. Chevasse had that day presented her husband with twins! One of these was the bishop-designate.

### SOME NEW BOOKS

- An Introduction to a Christian Psycho-therapy** by J. A. C. Murray. (Shows the way psychological method can ally itself with Christian power.) \$2.25
- Ways of the Christian Life.** Second volume of Sermons By the Sea. Various authors. "Defend Ye", "Abiding in Christ", "Finding God Through Worship", "Hardship", etc. 11 Sermons. \$1.10
- Tent Pegs.** Stories for children by P. F. Swarthout. 27 stories. Adventures of those who played the game. \$1.10
- Save Money** by J. M. Verstleeg. An interpretation of stewardship that accords alike with modern economics and with a more social interpretation of Christianity. 126 pages. \$1.10
- Man in Revolt** by Emil Brunner. The unbeliever is related to God and therefore responsible even if fullest emphasis is given to the grace of God. 562 pages. \$4.50
- The Prophets Tell Their Own Story** by E. A. Leslie. 8 Biographies, Amos to Jeremiah. 307 pages. \$2.20
- Beyond Politics** by C. Dawson. Discusses politics and national culture, totalitarianism, coronation of our King, etc. 136 pages. \$1.10
- Charles I. and His Earlier Parliaments** by Harold P. Cooke. (A vindication and challenge.) 173 pages. \$2.25
- Cranmer's First Litany, 1544 and Merbeck's Book of Common Prayer Noted 1550** by J. Erie Hunt. Facsimile reproductions. \$2.25
- The Message of the Book of Revelation** by C. N. Allen. \$1.65
- Ladders to the Sun** by W. A. Nicholas. Fifty-five Sermons for boys and girls. \$1.65
- The Church School Superintendent** by P. C. Jones, Associate at Madison Ave. Presbyterian Church, N.Y. \$1.25
- With the Twelve** by C. A. Glover. The training of the Twelve through six stages of their development. \$2.20
- Religion and the Growing Mind** by B. A. Yeaxlee. Psychology does not invalidate religion, but makes it more necessary. 224 pages. \$2.00
- New Horizons for the Family** by Una Bernard Sait. Exhaustive and timely. 772 pages. \$4.00
- The Venture of Christian Marriage** by J. C. H. How, Bishop of Glasgow and Galloway. This is a G.F.S. Book and therefore guaranteed. 63 pages. 60c.
- A Quiver of Sunbeams** by A. H. C. Morse. 27 Sermonettes. \$1.50
- Report of the Canadian Delegation to the World Conference of Christian Youth.** 25c.
- Stories of Popular Hymns** by Kathleen Blanchard. Zondervan Publishing House. 142 pages. \$1.00
- Sixty-seven hymns are discussed. Accurate information is given about the author and the circumstances under which the hymn was written is generally given. The comments are short and may be used when announcing the hymns in a Church Service. The foreword is by the Most Rev. S. P. Matheson, formerly Primate of All Canada.



## Recent Happenings

The Archbishop of York has undertaken the publication of a series of books for Lenten reading. The Archbishop expresses the hope that these books may offer some help in making religion more vital, and life more religious.

\* \* \*

An unknown benefactor has made a contribution sufficient to rebuild the tower of Christ Church Cathedral, Montreal.

\* \* \*

His Majesty the King has given a message to the British and Foreign Bible Society, to be included in the pocket editions of the New Testament for the use of all serving with British military forces.

\* \* \*

A retired policeman living in England has seven sons serving in the army, navy and air forces; two daughters have married sailors, and two others are in defence jobs.

\* \* \*

England's Foreign Secretary, Lord Halifax, sent greetings to the World Assembly for Moral Re-Armament meeting in California.

\* \* \*

It is announced in the English papers that the King has nominated Rev. C. M. Chavasse, Master of St. Peter's Hall, Oxford, for the vacant See of Rochester. The Bishop-designate is a son of the late beloved Bishop of Liverpool.

\* \* \*

I notice that Rev. John C. Antle, formerly head of the Columbia Coast Mission, who undertook to cross the ocean in a small sailing craft, his crew consisting of an English youth whom he engaged last August, having reached Maderia, about 500 miles southward of Lisbon, has decided to postpone his voyage across the South Atlantic.

\* \* \*

Leaders of the Swiss Parliamentary Parties have set an example to other politicians. In a statement issued on the eve of a General Election, the leaders pledged themselves to confine their activities to their constructive programme, and to avoid attacking and personally disparaging those of other parties. It seems they were moved to this action by the campaign for Moral Re-Armament.

\* \* \*

The Presiding Bishop of the American Church refers to the establishment of the United Thank Offering of the Women's Auxiliary as an event of prime importance in the history of the Church. The aggregate received in that way has amounted to seven and a half million dollars, and has enabled the Church to send some 400 women workers into the mission field.

The Bishop of Honan in his Annual Letter to the Church in Canada, tells how ten refugee camps were set up on the different Mission premises, and that more than fifteen thousand women and children were provided for.

\* \* \*

The Ministerial Association of Bowmanville instituted recently a "Back-to-Church" Sunday, and a local weekly paper gave its support by turning its editorial page over to the clergy for that week. There is something there for other clergy to think about.

\* \* \*

Mayor David Croll of Windsor has been accepted as a private in the ranks of Essex Scottish Regiment. I suppose this action may be understood as Mr. Croll's re-action to Germany's persecution of his people.

\* \* \*

The first Lord of the Admiralty in his broadcast speech on October 1st remarked that the English boats were pursuing the German submarines with

considerable success, and also with considerable relish.

\* \* \*

A farewell reception in the Chateau Laurier, Ottawa, was given for the Archbishop of Ottawa and Miss Roper before they left for Toronto where they in future will reside.



### Diocese of Athabasca

Nineteen adults and infants were baptized at the 8 a.m. Service in St. Mary's, Parkhurst, September 3rd. A group of young people in the Rogers Chapter district are also being prepared for baptism.

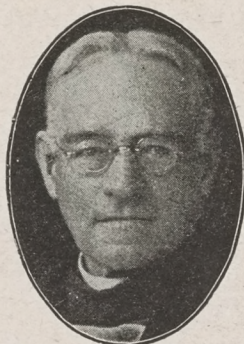


### Diocese of Saskatchewan

The consecration of the Rev. Canon H. D. Martin, L.Th., D.D., as Bishop of this Diocese took place in St. Alban's Cathedral, Prince Albert, on St. Bartholomew's Day, Thursday, August 24th, by the Most Rev. H. T. M. Harding, Archbishop of Rupert's Land, assisted by the Rt. Rev. W. T. Hallam, Bishop of Saskatoon; the Rt. Rev. W. W. Thomas, Bishop of Brandon; and the Rt. Rev. E. H. Knowles, Bishop of Qu'Appelle.

The Services began at 8 a.m. with Holy Communion, followed by morning prayer at 10 a.m., the Service of consecration beginning at 11 a.m., the Cathedral being packed. Members of the Prince Albert City Council and the Prince Albert Ministerial Association were present at the Service and also at the enthronement which took place in the afternoon.

The Rt. Rev. W. T. Hallam preached a most eloquent sermon.



*The Archbishop  
of Ottawa.*



## Report of the Canadian Anglican Delegation to the World Conference of Christian Youth Held at Amsterdam, July 24th to August 2nd, 1939.

**N.B.:** I have received the following Report from the Canadian Anglican delegates to the Amsterdam World Christian Youth Conference. These delegates were the Rev. A. E. L. Caulfield, Miss Jean Creighton, Miss Jean Forrest, Mr. Jim George, Mr. Garth Walker and Rev. W. J. Zimmerman. The official Report of the Conference will be ready shortly and all who are interested in the progress of the Oecumenical Movement, and especially in its relation to the Youth Movement in our Church, are urged to obtain a copy. It will be on sale at the Supplies Department of the G.B.R.E. and will cost about 50 cents.

R. A. HILTZ,  
General Secretary, G.B.R.E.

In making our report we wish first of all to express our gratitude to those who made it possible for us to accept the privilege and responsibility of being delegates representing the Church of England in Canada at the first World Conference of Christian Youth. Essentially our experience has been one of receiving a new revelation of the nature and mission of the Church and of the part which the Christian youth of our generation must play in order that this vision and message may be made known to all men everywhere. At Amsterdam we saw a great many young people from 71 nations and 220 different confessional bodies acknowledging and worshipping Jesus Christ as Lord. They differed in race and colour and language, but they agreed in devotion. They now desire to enlarge and deepen that experience so that Christ may indeed be Lord of all, and all mankind united in Him. In that great missionary undertaking, the realization of the *Una Sancta*, the Church of England in Canada must take its rightful place—or cease to pray, “*Thy Kingdom Come*”.

We feel that at the present time Anglican Church people generally, or at least in Canada, are not aware of the significance of the Oecumenical Movement, or of the work which has been done in this century. We stress therefore the need for more attention to education along this line, not only for our young people but also for the older members of our Communion. With this in mind we shall make some observations and recommendations in reference to the reports of the various Conference Commissions. Some of these reports, of course, make clear the requirements of the problems which were faced.

Most of our delegation travelled with the Canadian Amsterdam Party and joined in worship Services and discussion groups on ship-board. A strong bond of fellowship grew up amongst the 53 members of the party going over and this continued throughout the whole journey. A valuable interchange of views and backgrounds was experienced and we feel that the young people of the Church of England in Canada should take a greater interest and co-operate more closely with the young people of other confessional bodies. It is interesting to

note too, that of the delegates sent by the S.C.M. and Y.W.C.A. and Y.M.C.A. in Canada very few were from the Anglican Church. We found that other members of the Canadian party were very interested in the worship and teaching of the Anglican Church and we feel that it would help in the Oecumenical Movement if Anglican young people generally had a greater knowledge of the worship forms and backgrounds of other communions. We suggest that the Dominion Council promote the study of the oecumenical movement and of other Church bodies and also that Councils and Branches generally come into closer touch with these other young people's groups from other Churches to help break down barriers and learn more of each other's views and beliefs.

A complete Conference report, including the plenary addresses in full, will be available shortly, and we urge that this be given wide publicity. A report is also being issued by the Canadian Amsterdam Committee which should also be distributed.

The Conference as a whole showed the need for greater knowledge on most of the subjects under discussion, and we know that this is true in most young people's groups. The present emphasis on study by the Dominion Council should help greatly in improving this condition. Not only the Oecumenical Movement but also the many other problems need people who know what the problems really are, who are not swayed by prejudice, and who are prepared to work towards the solution of the problems.

At the Conference a meeting took place of all delegates representing the Church of England and Protestant Episcopal Church. Some sort of co-operative movement amongst the youth organizations of the various national Churches was suggested, for mutual assistance in the exchange of ideas and literature, etc. On behalf of the A.Y.P.A. we voiced our approval and expressed the willingness of our organization to assist in the undertaking. It was apparent that the A.Y.P.A. as we have it in Canada is the only youth body officially recognized by any Church governing body as a national organization. Therefore, with the experience which we have behind us we feel that a very worthwhile contribution can be made by the A.Y.P.A. We suggest especially that more contact be made with the young people of the Protestant Episcopal Youth Groups in the U.S.A. which are seeking some kind of co-ordination in their work.

After the Conference it was the privilege of some members of the delegation to attend the All Britain A.Y.P.A. Camp at Edinburgh and meet many members of the A.Y.P.A. there, including our friends Norman Southcott, Margaret Carpenter and Florence Dosser. It would appear that a great deal has been accomplished there by the Association, but at the same time they still need our support and help. More Pen Pals

*(Continued on page 18)*



## One Hundred Years Ago

**The Bishop of N.S.** sent a copy of a Circular addressed by him to his diocesan clergy from London, October 15th, 1839, expressing regret at his protracted separation from his clergy and urging them to influence Churchmembers to sign a petition asking H. M. Government to take such measures as will make the Clergy Reserves available for the sacred purposes to which they were originally destined. (Q.D.A. Clergy Reserves.)

**Quebec Cathedral:** Bishop Mountain's 2nd triennial visitation of the diocese was begun by the confirmation of 172 persons, among whom was the first of his own children on whom he laid hands in the Cathedral, 13th October, 1839. (Memoirs of G. J. M.)

**Three Rivers, L.C.:** Rev. R. Atthill to Bishop Mountain, dated Quebec, 12th October, 1839, bidding farewell to the Bishop enclosing testimonials from the Churchwarden Hon. M. Bell and H. F. Hughes, Esq., and every male member of the congregation of Three Rivers of mature years and respectability. (Q.D.A., B 32.) (The Rev. N. Gueront, ordained deacon, in October, to go to Three Rivers.)

**Quebec, Trinity Chapel:** The Hon. Jonathan Sewell, LL.D. of Harvard, Mass., Executive Councillor, Speaker of Legislative Council and Chief Justice of the Province, a son of the Attorney General of Mass., who was compelled to fly from thence at the time of the American Revolution, a polished orator, America's greatest legal character, died 12th November, 1839. (Quebec Mercury.) He was the founder of the above Chapel.

**S.P.G. Grants in Aid of 18 New Missionaries:** A. M. Campbell, Secy. S.P.G. to the Lord Bishop of Montreal. Trafalgar Square, 30th November, 1839: The Society is ready to comply with your Lordship's wishes and will grant £100 a year to missionaries to be stationed at each of the 18 places specified in your letter of 10th August, provided clergymen (or candidates) can be found. We fear only a small proportion of this number can be found in the Mother Country. . . .

**Hull:** The Society consents at your Lordship's suggestion to allow the Rev. Mr. Strong of Hull to draw for the sum of £25 . . . in consequence of the retirement of Mr. Burrage from that station.

**Quebec Districts:** The Society confirms the appointment of the Rev. Mr. Sewell to the office of Travelling Missionary in the Districts near Quebec—the salary of Mr. Sewell to be paid at £150 per year.

**Stapleton, U.C.:** With respect to Stapleton the particulars of which your Lordship have communicated to the Society, the Society shall be prepared to allow a salary of £75 a year to any clergyman who may be appointed to serve the Church there, as soon as a Trust Deed shall be executed securing the exclusive use of the building to the members of our own Communion.

**Church Building Grants:** With a view to encourage efforts now making in so many quarters to build additional churches, the Society has resolved to place at your Lordship's disposal the sum of £500 for the purpose of making grants for church building in your diocese—a system acted upon with great success by the late Bishop of Quebec. (S.P.G. Letters.)

**Chaplain to the Forces:** The Bishop of Montreal wrote to the Rev. Geo. Cowell, chaplain to H. M. Forces at Quebec stating that it would be expedient to procure a decision upon the subject whether or not the members of the Militia (i.e., civilians temporarily serving in the Forces) are to be regarded as parishioners of the Chaplain to the Forces or of their own civilian pastors. . . I think they should still have recourse for what is called surplice duty to the Minister of the Parish (Note by Geo. Cowell: No fees are expected by the Chaplain to the Forces for these "surplice" duties). It is undesirable upon higher grounds that this interruption should take place of the settled relations between Pastor in charge and the flock. It is likely to be productive of inconvenience hereafter—as it respects registration of Baptisms, Marriage, Burials. After a lapse of time it will hardly occur to any of the parties concerned to have recourse to the Military Register for the purpose of procuring extracts. (Note by Geo. Cowell: A duplicate register is annually lodged in the Judge Advocate's Court . . . the staff and officers of the Army are not to be regarded as parishioners . . . officers of the Regiment quartered in the garrison have been considered under the charge of Chaplain to the Forces.) (Public Archives "C" Series.)

**Sherbrooke School, L.C.:** The Rev. L. Doolittle to the Bishop, Lennoxville, 30th January, 1839: **Mr. King** the gentleman in charge of the Newfoundland and L.C. Society's School at Sherbrooke, desires to receive holy orders . . . (28th June) Mr. King is a teacher of the school founded there in January last under the auspices of the B.N.A. School Society (Q.D.A. Series B, Vol. 25, p. 104.)

**Lennoxville Seminary:** The Rev. Lucius Doolittle, S.P.G. Missionary at Lennoxville, who kept a private boarding establishment, writing on 10th April, 1839, says, "His Excellency the Governor has granted £100 towards my infant seminary. I am expecting a young gentleman in holy orders to come next month to take charge of my school. (Que. Dioc. Arch., B 25.)

**Montreal Charge of Anti-Semitism:** Mr. A. W. Hart, son of Benjamin Hart, a merchant of Montreal of Hebrew parentage, to the Secretary for the Colonies (Lord John Russell) dated Liverpool, 18th November, 1839: My Lord, for many years past the intolerant spirit of the Lord Bishop of Quebec has served as a serious obstacle to the advancement of my father to the honourable offices and immunities enjoyed by his fellow-citizens of Montreal on account of his religious tenets alone—on the occasion of



late rebellion my father took his seat on the bench as a magistrate and dispensed justice to the entire approval of the Governor Sir J. Colborne. . . I rest my father's claim (to be on the list of Special Councillors for L.C.) on the circumstance of his being one of the largest landed proprietors in the two Canadas . . . Looking over the list of Special Councillors I find many who are illiterate and have not a stake in the Province in the form of landed property. . . The above letter was answered on 24th November, 1839 by Lord John Russell who transmitted it to the Governor-General of Canada (Rt. Hon. C. P. Thomson) stating that he would be glad to receive any observations which the Governor may have to offer upon it. The Governor-General replied from Toronto, 20th January, 1840, to the Colonial Secretary stating that Mr. Hart's complaint is evidently made under a misconception of the nature of the office . . . The Bishop of Quebec died before the Special Council came into existence. If there was any person chargeable with illiberality for Mr. Hart's exclusion it must be Sir John Colborne, but as his son admits that he acted with liberality towards his father in the matter of the magistracy, he evidently does not intend to bring such a charge against that officer. . . His religious persuasion ought not to be a barrier to his admission to the Special Council. (Public Archives, G Series.)

**Arrival of Bishop of Toronto.** On Saturday, November 9th, 1839, Dr. Strachan, who arrived on the "Great Western", reached Toronto. Passing through Kingston, the new Bishop replied to an Address of Congratulation made by Archdeacon Geo. O'Kill Stuart who referred to those members of the clergy who had been instructed by him and brought into the Ministry, during his forty years of labour. ("The Church".)

**Bishop Strachan to Bishop Mountain:** Toronto, 13th November, 1839. My dear Lord: I reached this city on the 9th after a very short passage of little more than fourteen days by the Steamer Great Western. The Friends of the Colonial Church are evidently increasing and the exertions of the Society for the Propagation of the Gospel in Foreign Parts are becoming more and more successful. The period of my stay in England was unfavourable in one respect—it was the great vacation when the Church Societies do not meet and before it ended I had sailed. However, I left the Bishop of Nova Scotia and Chief Justice Robinson who will do all they can to promote the interests of the Church in the Colonies and in order to strengthen their hands and those of our other Friends it is the urgent advice to petition Parliament annually till something effectual be done.

The shortness of my visit and the loss of my eldest sister which hurried me down to Scotland and occasioned a longer stay there than I intended left me no inclination to mix in society. I therefore confined myself to the object of my journey and to the promotion in as far as I was able of the interests of the Church. The Great Societies I find through their officers are ready to do all they can for us but the Gov't seems disposed to do nothing—nor does it appear to me that we have anything to expect

of a favourable nature while they remain in power. I was much obliged by your kind letters which arrived in time to be of use. I shall not take any active steps in regard to the Diocese till I have the advantage of hearing from your Lordship that I may act in accordance with what has been found necessary and carry out any plans or arrangements which your Lordship may have commenced or may do me the kindness to suggest. (Ontario Archives.)

**Bishop Strachan** to the Bishop of Montreal, telling of his activities in behalf of the Church during his visit in England. November 13th, 1839. In a later letter he thanks him for his sympathy on the death of his daughter. Asks his advice as to forms, etc., concerning his installation. November 15th, 1839.

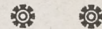
**Dr. Onderdonk**, the Bishop of New York wrote to the Bishop of Toronto, congratulating him on his elevation to the episcopate and sympathizing with him in his "domestic bereavement". November 29th, 1839.

**Congratulations:** Bishop Strachan wrote to the Rev. William Betteridge thanking him for his congratulations and those of the Western Clerical Society. December 2nd, 1839. (Ontario Archives.)

**Toronto—Cross on St. James':** The Rev. H. Scadding delivered a sermon on the Sunday after the erection of the Cross on the Cathedral Church of St. James' ("that most expressive sign, that epitome of our Faith, now glittering upon our sky—that Cross which we have all doubtless seen with joyful hearts tower so beautifully above the roofs of this city . . ."). He added remarks, for those who were offended at that Symbol, in the column of "The Church", 15th November, 1839.

**Shanty Bay, U.C.:** The Rev. Mr. Bartlett, Missionary of the U. C. Clergy Society, has recently arrived in U. C. ("The Church" of 2nd November, 1839.) Bishop Strachan wrote to the Rev. T. H. M. Bartlett, concerning the church at Shanty Bay, and fees for registering baptisms, marriages and burials on December 4th, 1839.

**Loughboro', U.C.:** Arrangements are in progress for the erection of a church in Loughboro', Midland District. £200 has been subscribed. It is contemplated appointing a travelling missionary for that and the two townships of Camden and Portland (behind Kingston)—"The Church", 9th November, 1839.



**Teaching of the Creed, Skeet.** S.P.C.K., Canadian Agents, The Church Book Room, 604 Jarvis St., Toronto. 62 pages. Price, paper 30c.

In England, the Education Act of 1936 makes provision for denominational instruction to be given within school hours by persons chosen for this purpose. This is one of a series of books prepared to assist those who have undertaken to do this work.

This outline of lessons on the Apostles' Creed should be helpful to those clergymen in Canada who are in a position to give similar instruction in the day schools in their parishes.



## CONFERENCE AT AMSTERDAM

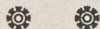
(Continued from page 15)

would be very welcome here. They would also like to see the 1941 Dominion Conference held in Eastern Canada, possibly at Halifax, so that more of the All British members might attend.

Our experience at Amsterdam has confirmed or given fresh emphasis to certain convictions which have been held by many of us, viz., that a deeper personal devotional life is needed, that more follow-up work is needed amongst those who have been confirmed, that more stress should be put on the call of the ministry to those fitted to its tasks, that we need to seek more and more an international outlook, that we must face our problems with a Christian ideal and background, and that we must seek to interpret the mind of Christ in our daily life and work.

Each section of the report will bring forth ideas and suggestions and we urge that it be studied with this in view. At the Conference, the theme "Christ the Victor" was always before us and it was Christ Who drew us together and it was by Him that we were held together. In all our difficulties and problems may this same theme be ever before us. In closing our report we quote from the statement issued on the last day of the Conference.

"As we now return to our different lands and to our different callings within the one Church of Christ, we do so with the conviction that the adventure of co-operation and fellowship which we have been led to must be faithfully carried out. This world gathering marks the beginning of an ever widening task. We face this task realizing that in Christ is our strength. 'The people who do know their God shall be strong and do exploits.'"



## Comments Original and Otherwise

(Continued from page 9)

### "BROTHERS IN BLOOD"

At the conclusion of his speech in Parliament on Friday Prime Minister KING quoted the 14 verses of JAMES RUSSELL LOWELL's stirring poem, "The Present Crisis", written nearly a century ago. It has remained for another American poet, a contemporary one, to voice the spirit of the British peoples at this time. Under "Brothers In Blood", REGINALD M. CLEVELAND writes in the *New York Times*:

"Again a world in arms; a war more grim  
Than all before it in the long, hard years  
Of man's slow rise. The sound of clashing  
gears

And roaring engines now its battle hymn.  
Peril for mother and young son, so slim....  
As grisly blackout brings its dark new fears  
To daunt the gas-masked soldier when he  
hears

The air alarm while cities crouch and dim.  
"Yet there are brothers flung around the earth  
Ready to lift the gauge. At England's call  
They answer with one voice from sea to sea.  
Many the distant lands that gave them birth,  
But one, the empire blood that binds them all  
To dare as one, that men may yet be free."

## MESSAGE FROM ENGLISH DOCTORS

About forty of the most eminent physicians in England, including Lord Horder, Physician Ordinary to the King, sent a message to the World Assembly on Moral Re-armament. From it I quote this paragraph:

"A growing body of people in many countries is calling for this Moral Re-armament to provide the discipline and the direction needed by both individuals and nations. Our profession can give a lead to such a programme which is in accord with the highest ideals of our traditions. To achieve it we realize that the highest standards of honesty and unselfishness must be the touchstone of our professional and private lives. Only by insistence on these spiritual values will the resources of all science be liberated and a new world built in which men can attain to their inherited capacity for physical, moral and spiritual development.

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## NEW BOOKS

### The Canadian Church Calendar—1940

The beautiful picture "King of Kings" by the English artist, Charles E. Butler, is the very suitable cover this year. Inside are Seasonal pictures and illustrations from the Mission Fields of our Church, also Bible readings, texts and inspirational messages from the leaders of the Church. This calendar makes a pleasing gift.

Price . . . 30c. each, \$1.00 for 4, \$23.00 for 100.

### C. M. S. Pocket Diary 1940

Have you ordered your Diary for 1940? This little maroon covered diary (with pencil) is now coming more popular year by year. Price 55c.

### With One Accord

This little book contains four biographical sketches of people of different races who are really making a mark in the world of today. These are: Bishop Azariah of Dornakal, Madame Chiang Kai-shek of China, Miss Mina Soga of Africa and Toyohiko Kagawa of Japan. The introductory chapter gives a description of the Madras Conference and the final chapter the challenge issuing from it. This book has been prepared for Teen-Age groups but is being officially recommended as an alternative study for adult and young people's groups. . . . Price 35c.

## LITERATURE DEPARTMENT

M. S. C. C.

604 Jarvis Street

Toronto, Ont.



**The Choir:**

The members of the choir held their annual meeting on October 19th. An election of officers was held with the following results: Mr. Petherbridge was re-elected President; Miss Doris Warring, Secretary-Treasurer; Mrs. J. Watson and Miss Edith Crossley, Librarians; Mrs. Jones and Miss Viola Miller, Wardrobe Mistresses; Social Conveners, Miss Edith Power and Mr. J. Swaffield.

**St. Matthew's Mission**

The usual quarterly meeting was held on October 2nd when reports were given regarding the work of the W.A., Social Committee, etc.

The members of the W.A. are holding a Sale of Work and Home Cooking on November 21st in the Parish Hall during the afternoon.

We are sorry to hear that Mr. Taylor, one of our oldest members at St. Matthew's, is at present sick in the University Hospital. We wish him a speedy recovery.

**St. Michael and All Angels**

The Ladies' Circle put on a most successful Harvest Supper, followed by a Whist Drive, in the Parish Hall on October 12th.

Supper was served to 80 guests. The ladies being kept hard at it for nearly two hours. There were twelve tables for the Whist Drive and a very satisfactory sum of money was realized, the total expenses amounting to only fifteen cents.

This result was due to the splendid work and untiring energy of the members of the Ladies' Circle.

We are glad to know that Max King is well on the way to recovery after his accident and will soon be able to resume his good work with the Cubs. Miss Helen Bruce has an assistant now with the Guides, Miss Roberts, who is also helping with the Sunday School.

Miss Roberts and Miss Doreen Cooper come from St. Faith's on Tuesday afternoons to take charge of the Brownies. We are most grateful to them and to St. Faith's.

A number of the Sunday School Scholars attended the Rally on the 15th at All Saint's.

**ST. LUKE'S**

THE REV. W. H. HATFIELD, R.D.

St. Luke's Day being the Patronal Festival of the Parish, two celebrations of the Holy Communion was held during the day and evensong at 7.30. At this service the "Evening Star" Girls presented to the church a silver wafer box to be used at the Holy Communion Service. Margaret Coghill made the presentation to Rev. W. Hatfield at the altar, on behalf of the girls, where it was afterwards dedicated. There was a full attendance of girls present. It is very encouraging to see such a young group of girls helping on the work of the Church by their gifts.

The Congregational Bazaar has fixed its date for Thursday, November 16th, to be held at the Parish Hall. The ladies have a splendid assortment of needlework and fancy gifts suitable for Xmas, home cooking and other stalls, as well as afternoon teas. A cordial invitation is extended to all. Mrs. W. Hatfield, as President, will receive and welcome the guests.

**ST. FAITH'S**

The Rev. C. F. Clough

**Harvest Festival**

These services were most inspiring and we thank those responsible for so beautifully decorating the church. Thanks to Miss Jackson and the choir also, for their musical contribution. Rev. C. Storey was the special preacher at Evensong and we deeply appreciate his inspiring message. Our Harvest House Supper was held the following Tuesday and the attendance and financial results were as successful as before. It reflected great credit on the president of the W.A., Mrs. W. Miller and her assistants, to whom we are greatly indebted.

The W.A. Bazaar is to be held on Friday, Nov. 17th. A "Shower" will be held previously, the date of which will be announced next week.

On **Children's Day** at Matins, we had the privilege of hearing the Rev. Cyril Clark, of Ashmont. His address was profitable and one which the children will long remember, and we thank him.

The Rector desires to thank Rev. A. Love, Rev. C. Storey, Mr. A. C. Taylor and his Lay Reader for their help during his sickness.

Our sympathy is extended to Mr. and Mrs. Frank Stone on the death of their younger son, Walter; and I deeply appreciate the Bishop's kindness in taking the funeral service.

The Rector's new address is 11710 85th Street.

## The Rural Deanery of Vermilion

**MANVILLE MISSION**

THE REV. L. A. BRALANT

I am happy to report that throughout the summer months services in all points of the mission area have been carried on regularly. The congregations in most of the points have been very encouraging despite the fact that many men are away threshing at this time of the year.

Well attended Harvest Thanksgiving Services were held in October at Wilberforce, Chailey, Stellaville and Manville. At the Manville service our choir rendered Stainer's lovely Harvest Anthem, "Ye Shall Dwell in the Land," in addition to the usual inspiring harvest hymns.

On October 15th we observed Children's Day with our evening service adapted to meet the needs of our children and young people. Our Sunday School was present in force and took an active part in the service. It was very encouraging to see so many parents too, on this occasion.

It is a feature of the services in every point of the Mission that young people constitute a large proportion of the congregations, surely an encouraging sign in these critical days.

The W.A. at Wilberforce, Innisfree and Manville have been busy, and at Manville they are now busy preparing for their annual bazaar on December 2nd.

We are looking forward to a visit from the Bishop on October 23rd when nine candidates will be presented for Confirmation. Will you



please pray for these young lives as they make their stand as "good soldiers and servants of Jesus Christ"?

We are mindful at this time of God's many mercies to us, not least in strengthening our hands in the work of making known this Gospel in the isolated parts of our land. To Him be all praise and glory.

## ST. SAVIOUR'S, VERMILION

The Rev. Canon W. Leversedge

Meetings of the Vermilion Rural Deanery, and of representatives of the Woman's Auxiliary, were held in the Memorial Hall, on Wednesday, October 25th, with some 42 delegates in attendance. Also present were the Rev. Canon Leversedge, Rural Dean; Rev. R. S. Faulks, Clandonald; Rev. L. A. Bralant, Manville; Rev. J. H. Dicker, Kitscoty; Canon S. F. Tackaberry, of Edmonton, Secretary-Treasurer of the Diocese of Edmonton; The Rev. C. G. Austin, of Vegreville, was unavoidably absent, owing to ill health.

The sessions were opened with the celebration of Holy Communion at St. Saviour's Church, at 10.30 a.m.; the Rev. A. A. Bralant being the preacher. Following the service the delegates went to the Memorial Hall, where the men met in the upstairs room, and the ladies in the hall proper. Routine matters occupied the attention of the men for the rest of the morning, while the ladies, after electing Mrs. W. Leversedge as Deanery President, and Miss G. Bury as Deanery Secretary, found time to listen to an address by Mrs. W. B. Chamberlain, President of the Diocesan Board, stressing the continued need for Prayer and Thanksgiving.

Lunch was served in the parish hall, at 1 p.m. by the ladies of St. Saviour's W.A., and following lunch an address was given by the Rural Dean, on "The growth of the Anglican Communion since 1800," and Canon Tackaberry spoke on "Religious Education in the Public Schools." Returning to the Memorial Hall, Mrs. Chamberlain spoke briefly to both men and women, and the men returned to "the upper house" where the question of the Family Budget was introduced by Canon Tackaberry, and those present took part in a full and frank discussion of the work and problems of the Church in the Rural Deanery.

Mrs. Tackaberry addressed the ladies on "Girls Work," and the representatives of the branches gave interesting reports of their activities, and enjoyed a conference with the leaders on difficulties connected with the W.A. Programme.

Owing to the weather which occasioned a delay in starting the meetings on time, and address by the Rev. J. H. Dicker, on work among the fishermen of the St. Lawrence Gulf, had unfortunately to be postponed.

Following the meetings a social hour was enjoyed when all were guests of the St. Saviour's W.A. at tea in the parish hall.

\* We all deeply appreciate the visit of Canon Tackaberry, Mrs. Chamberlain and Mrs. Tackaberry, who drove from Edmonton in order to be present with us.

## Rural Deanery of Pembina

### THE PARISH AND MISSION OF ST. PHILIP'S, WESTLOCK

The Rev. Norman Burgomaster

Westlock has been conspicuous by its absence in the parish notes of the Messenger. We hope to reform. The parish has suffered a very real loss in the removal to Calgary of the Clennett family. For the last three years at least the Clennetts have been our most vigorous churchpeople, both in and out of the church. We have not yet succeeded in finding those who will undertake all for which the Clennetts accepted responsibility—lay reader, Bible class teacher, people's warden, Sunday School Superintendent, lay representative, choirmaster, musical festival secretary, School Fair promotor, Guild secretary, Patrol Leader, Y.P.S. secretary, Senior Server, etc., all gone at one fell swoop. God send us more such families.

Harvest services have all been delayed by bad roads and weather. Westlock observed their Thanksgiving last Sunday when the faithful made a very beautiful effect in their decorations and worship. Our little choir struggled nobly with the anthem, "How Manifold are Thy Works."

### TAWATINAW

Tawatinaw is anxious to build a church. A lot has been offered and many are keen to donate lumber and material. We must move steadily and slowly. The real Church is built of souls that live and accomplish. The building is only a liability on the diocese if it is anything but a symbol of a living Church in the community. We shall look forward to greater material progress in Tawatinaw but we need to do much more Spiritual exploration.

The new vicarage requires about two hundred and fifty dollars to complete it. Debts against it amount to about the same amount. Improvements have been made in the parish hall. It is now free from debt. The church has been brightened considerably in recent months and the robed choir adds more beauty to the services.

After two years of usefulness the St. Philip's Guild is still going strong. This parish was without any Woman's organization for over seven years previously. The Guild will have its annual Bazaar and Sale of Work sometime this month. Please be generous in your response when the call comes for vegetables, etc.

### HOLY TRINITY, DAPP

Holy Trinity Dapp, is still waging a war with conditions that threaten to close the parish. Families have moved away. We have to confess to our shame that Dapp has quite a few slackers, too.

### JARVIE

Jarvie is separated from the parent church by twenty-eight miles of mud. They have not been able to have a real service for six weeks. They do keep their courage up. In these parishes we need above all other things some consecrated laymen who will see to it that rain or shine the offices of



he church will be in regular use. Our earnest prayer is that God will inspire the hearts of men in Westlock and its missions.

## EDSON AND ST. PAUL'S MISSION

The Rev. T. J. Matthews

The Senior W.A. are preparing for their winter sale of work, which is to take place on November 18th; three sewing meetings were arranged, one of which, at the home of Mrs. Jellis, has already taken place, and was very well attended. The W.A. undertook to assist with arrangements for mending the furnace in the church, and to pay for repairs to the organ, which are very badly needed; also to donate a sum of money for buying new hymn and prayer books. Some of us cleaned the church on October 13th.

The Harvest Thanksgiving services were held on October 8th, some of the W.A. decorating the church on the Saturday afternoon. The church looked very pretty, though, owing to the early frosts, we had not many flowers.

The Junior A.Y.P.A. are hoping to hold a Youth Conference in November, probably at the end of the second week. Subjects for discussion are Youth and War, Youth and the Nation, Youth and the Community.

The Intermediate W.A. are preparing a play. The Junior W.A. gave 14 dollars towards new hymn books for the choir. A canvass is to be made in Edson for new hymn books.

The Choral Society, led by the Rev. T. J. Matthews, is preparing "Trial by Jury." The Boys' Band is in process of organization, but is held up by lack of instruments. Study Circles are being arranged in connection with courses planned by the Department of Extension, University of Alberta; these courses should prove very interesting and instructive, and should help, as our form of service, "in time of War" has it, "to build up the fabric of a new civilization."

Quite a number of our Edson boys have joined up, including Rit Dobson and Jack Davidge, of our own Church; some of the boys expect to go to England for training before long. Bill Wood and Sidney Dobing, of course, are already in the Navy, and Gerald Elliott has been accepted for the R.A.F. Bill Wood is in the next draft for a move, and may go to the West Indies.

The Rev. John Godkin took services in Edson on the 22nd. He went to McLeod Valley in the afternoon, through the kindness of Mr. Russell, who drove him, also three of the choir. Unfortunately no one turned up. The Rev. T. J. Matthews was in Foothills and Stereo over the weekend.

There has been very little harvesting here and a hard winter promises to lie ahead of us; any organizations who can do so are invited to assist.

**Marriages:** Jane Newman Hogg to James Ritchie Spittal Aitken, on Sept. 27th, in St. Catherine's, Edson; both of Hinton.

**Baptisms:** Elizabeth Janet Botrakoff and Raymond Albert Woodruff, both of Foothills.

The Rev. T. J. Matthews and the Rev. John Low of the Edson United Church are collaborating in a community Sunday evening, to be held in the Edson theatre, after the Sunday evening services. It is sincerely hoped that this effort may be a means of reaching those who do not attend divine service, as of bringing together those of separate communions.

## ONOWAY

Under the auspices of the W.A. a turkey supper was held on Thanksgiving. A large number of people attended from Onoway and the surrounding district and the evening was voted a great success from all points of view.

The Sunday work with the children has been re organized, and the experiment of a Children's Church to be known as "The Junior Congregation" is being organized, for all the children over 8 years' old. The children are forming a Vestry with wardens and other officers, and are thereby learning how to take their share in the Church's life.

A Youth Fellowship, to be called the St. John's Youth Fellowship, held its inaugural meeting on Sunday, October 15th. Nine of the younger members of the congregation have banded themselves together for the purpose of study, they are to meet on the 1st and 3rd Thursdays of each month, at the vicarage, at 8.30 p.m. Any young people between the ages of 15 and 25 are invited to join.

**Holy Baptisms:** Onoway, Eileen Wilema Galliford. Calahoo, Russell Everett Gadbois, Edith Elsie Gadbois and Marceline Helen Gadbois.

## ST. MARY'S, JASPER

The Rev. Canon G. McComas

Already in a very real way has this parish begun to feel the war's pressure, as six of our men are now in training, or are about to enlist, having been accepted for active service. We shall miss them all—only temporarily we hope—and will constantly remember them in our prayers. D. B. Mahood, Vicar's Church Warden, and Jimmy Woodford, a vestryman and treasurer of the Organ Fund, will by their departure leave gaps not easy to fill in the work of the Church.

Mr. Wm. Bryden's death, which took place at Transcona, Manitoba, the middle of September, came as a real shock to many of our churchpeople, as it was just a year before we bid him and Mrs. Bryden good-bye. We like to remember him as a churchman, unafraid to commit himself, who had been Vicar's Warden and a member of Synod for many years. Our sympathy is with Mrs. Bryden and the members of the family in their bereavement.

Three of our young people have lately gone to Edmonton to attend the University enrolling for the Degree Course in Nursing. We wish them every success in their chosen profession. They are Patricia Routledge, Mary Phillips and Betty Sturgeon.

Our services of Thanksgiving were held on Sunday, October 8th, and evoked hearty expressions of gratitude to the Giver of all. It was a relief to turn from the theme of War and Destruction for a space and to recollect the loving-kindness of the good God, Who desires the welfare and happiness of His children.

The Church was lovely in its autumnal decorations and the members of the Auxiliary are to be commended for their good taste. On the following Wednesday in the hall our annual Harvest Home Supper, under the direction of the W.A., was held and as usual earned the unstinted praise of those who partook of this sumptuous repast. The proceeds are to go to the Organ Fund.

Attention is called to the weekly short service of Intercession being held on each Tuesday at 8.00 p.m.



We hope as time goes on, more people will attend and so take their proper place on the front line of Spiritual Endeavour. In this way everyone can help our Cause.

**Holy Baptisms:** Sept. 10th, Robin Brenda Jeffery and Mary Elizabeth Jeffery. Oct. 1st: Donald Arthur Baker, Francis Watson Baker, Daniel Joseph Baker, Barbara Muriel Baker, Jean Constance Baker, and John Henry Baker.

**Holy Matrimony:** Oct. 9th, Hubert John Morris and Alice Theresa Fromhart.

**Burial:** Sept. 14th, James Edward Hyland, aged 3 years.

## Rural Deanery of Wainwright

ST. THOMAS' WAINWRIGHT

ST. MARY'S, IRMA

ST. MARGARET'S DISTRICT, BATTLE HEIGHTS

The Rev. Rollo Boas

Within this parish we are seeking to cope with the situation of children who attend our services and are otherwise unable to take part in a Sunday School. This situation occurs more particularly at Irma and Battle Heights. Here, many of the children receive the Sunday School by post literature but due to their small numbers, the hour of services and travelling facilities, they are not permitted to have personal instruction on Sunday. Plans are already being considered whereby the children of these two points may be taught, during the week, by the rector.

At Wainwright, we have only two services in the morning. One of these has been devoted entirely to the children. Instead of a sermon, the children are catechized. At the last of these services which was observed as children's day, the teachers, publically, before God, and the congregation, re-dedicated themselves to God in the privilege of teaching the young. At this same service the awards for the G.B.R.E. Sunday School examinations were given out. The Messenger has already published the list of these awards.

We are glad to report that our Harvest Festival services were very fine. Also that our district was fortunate to be able to sing "All Is Safely Gathered In."

The W.A. continues its visits among branches. Battle Heights were hostesses to the Irma W.A., and again held a joint meeting with the women from Wainwright.

The W.A. at Wainwright welcomes to its numbers four new members, all of them being younger women. We welcome this interest of younger women in this great work of the women's auxiliary.

The Battle Heights W.A. has begun its study of Basil Matthew's book: "Through Tragedy to Triumph." They also use the literature which the M.S.C.C. issues concerning all branches of its missionary endeavours.

A small group of girls at Irma, under the supervision of Mrs Wilbraham, have undertaken the care of the church. This work is something akin

to the duties of an altar guild. They are being taught the symbolical meanings of all the church furnishings. As time goes on they will make scrapbooks of their own describing the ornament of the Anglican Church.

The A.Y.P.A. at Wainwright, out of its membership, are supplying the talent for the senior choir. Under the leadership of Miss M. Oddy, about 15 young people, with the help of a few men, are being moulded into a four-part choir.

Plans for a popular concert are being made at Irma, on the 22nd of November. Dr. Greenberg of Irma will show his moving pictures of the King's visit, and scenes of the San Francisco World's Fair. A concert party from Wainwright will assist in this program. This item takes the form of advertisement. Our next reference to this affair will be considered news.

We almost forgot to give our impressions of the visit of Rev. P. Disney of Hardisty to this parish. Our Vicar and Mr. Disney made the exchange on the Sunday, October 15th. The results of this exchange were such that we wonder why more such visits could not be made.

The following Monday Mr. Boas and Mr. Disney paid a visit to a newcomer to the diocese, Rev. A. Court, the new incumbent at Edgerton.

### HOLY TRINITY, TOFIELD

The Senior W.A. met at the home of Mrs. McCarthy on October 5th with five members and one visitor present. Arrangements were made to decorate the church for Harvest Festival on Oct. 15th and plans were also made for the annual Harvest Chicken Supper, to be held in the curling rink, on October 16th. The W.A. decided to pay \$15.00 towards Apportionment. Some articles were handed in for the Bazaar and some of the members gave contributions to the Dorcas Secretary, Mrs. McCarthy, for supplies for the Bazaar. The date of the Bazaar was set for Saturday, Nov. 25th. Around \$38.00 was realized for the Harvest Supper. This was handed over to the Vestry to help their finances.

The Junior W.A.: Meetings were held on October 7th, 12th and 21st in the church hall. During the month \$1.00 was contributed to the Sunday School by Post. Study and handiwork is being continued.

Services: Sunday School and Church services have been held regularly. Rev. A. Murphy visited us on October 1st and held communion service at 11 a.m. and Evensong at 7.30 p.m. His addresses were very helpful and much appreciated. We also were pleased to welcome Canon Tackaberry at our Harvest Festival services on October 15th (his first visit with us here in Tofield). We were again privileged to partake of Holy Communion in the morning and Evensong at night. The church was tastefully decorated for the occasion. On October 8th and October 22nd Evensong was conducted by Mr. J. W. Robinson.

Mrs. Noland has decided to make her home with her daughter, Mrs. Wallis, at Camrose. We trust she will keep well and be happy in her new parish. We will be glad to welcome her back again whenever she is able to return.



## ST. PAUL'S, PROVOST

The Rev. W. T. Elkin

The highlights of the past month have been the well-attended services of Harvest Thanksgiving at Monitor, where drought has wrought havoc for many years past, the largest congregation in years was present to offer their thanks to God for the most bountiful harvest since 1928. At Provost the congregation filled every available seat, and joined heartily in a service that was most inspiring and reverent. Both churches were beautifully decorated with grain, fruit, vegetables and flowers, and we wish to express our appreciation to those who gave so willingly of their time in this task.

There was a large attendance at the W.A. fowl supper, held in the Elk's Hall, on October 21st when the funds of the organization were augmented by the sum of over fifty dollars. Thanks are due to the members and friends who worked so faithfully to make this venture a success.

The wooden steps and walk to the church and vicarage have finally disappeared, and have been replaced by concrete. The old vicarage has also been moved away, and the church grounds now present a much neater appearance. If the weather warms up again, we hope to apply a much-needed coat of paint to both the church and the vicarage this fall.

The Y.P.S. have held some very interesting meetings lately. On October 2nd, the members heard papers, pro and con, on the subject "Betting and Gambling," with much interesting discussion following. A paper on "Prayer" made an interesting subject for discussion on October 15th. The Hallowe'en party, to which the members have been looking forward, is being held on the 27th.

**Holy Baptisms:** At Sulphur Springs, October 22nd, Donald Royden Austin, and Terrence Wm. Wright.

**Holy Matrimony:** October 14th, Gilbert Ronald Clarke of Czar to Marcella Marie Hall of Provost. Oct. 23rd, Stanley Constantinoff of Luseland, to Daisy Toneff of Kirriemuir.

## Rural Deanery of Wetaskiwin

### ST. MARK'S, HARDISTY

The Rev. P. J. Disney

The church was full for the Harvest Festival service, and the congregation responded generously to the appeal for a special Thanksgiving offering by giving the best collection taken in St. Mark's Church for over eleven years.

The parish enjoyed a visit from the Rev. R. M. Boas of Wainwright on October 15th, and from the Rev. P. A. Rickard of Edmonton, on Oct. 29th. Both of these visits were very much appreciated. We are anticipating a visit to the parish from the Rev. Canon Tackaberry at the end of this month. Canon Tackaberry will preach on October

29th in the absence of the Rev. P. J. Disney who will be preaching on that Sunday in St. Augustin's, Lethbridge. Whilst in the parish Canon Tackaberry will meet the Vestry to discuss matters of Church business.

The Young People have reorganized for the winter and are planning a busy season. A Young People's choir has also been re-formed, after a rather long summer holiday.

Three of our Hardisty members have joined the fighting forces. Mr. Tom Thomas has joined the Edmonton regiment; Bill Matthews is in the Calgary Highlanders; and Johnny Crocker is training for the R.C.A.F. Our congregation will remember them and their families in their prayers.

### HOLY TRINITY, HUGHENDEN

The Rev. P. J. Disney

The Harvest Festival was held in the morning this year and the congregation showed a drop as compared with last year, when the service was in the evening. Apparently our country members find it easier to get in for an evening service. We must remember that next year. As at Hardisty, the offering was a generous one—the best in ten years.

The W.A. sponsored a very successful Harvest Supper on October 13th. In spite of bad weather the supper drew a big crowd, and a useful sum of money was netted. Thanks are due to those who patronized it, and to those who worked for it.

The visits of the Rev. R. M. Boas and the Rev. P. A. Rickard were much appreciated, and we are looking forward to the forthcoming visit of Canon Tackaberry.

### CAMROSE

The Rev. A. Wallis

On Sunday, 1st October, we held our Harvest Festival; it was a lovely service. "It is right to pray for prosperity, for God is interested," but such prayers have their proper place. There are more precious things to think of first. Things to thank God for—His munificent gifts—gifts of splendid sons and daughters, of friends—pray for others and then ask God to bless our lives with prosperity.

The parable of the rich man who thought that life meant just building greater barns, shone with a new significance. "What shall it profit a man if he gain the whole world and lose his own soul?" It took Christ to find words for such a simple though profound truth. Everything worth being said has been said by Him. "Where your treasure is, there will your heart be also." "Fear not, little flock . . .," the infinite tenderness of Jesus falls sweetly on ears attuned to war news and chaos.

We would thank all who helped to decorate the church, and for gifts, in fact, everyone, including the large congregation, who helped to make it a real Thanksgiving service. The church looked lovely.

The choir considered it a privilege to go to Daysland to help with the singing at their Harvest



service. The church looked beautiful and the warm-hearted congregation was pleased to have us. The anthem was, "O Lord How Manifold are Thy Works." Thank you, to Mrs. Burrows and the ladies of the W.A., for tea before we went home.

**A.Y.P.A.:** The opening meeting of the A.Y.-P.A. was held on the 2nd October, with about 20 young people present and the Rector presiding. Officers for the ensuing session were elected as follows: Ann Richardson, president; Helen Kellar, vice-president; Helen Owen, secretary; Bert Burrows, treasurer; Betty Howarth, Programme convener; Audrey Bradley, social convener; Alex. Richardson, press correspondent.

On Monday, 16th October, a social evening at the rectory. Games and music were enjoyed.

"Thank you everyone who helped at the rummage sale.

**Marriage:** John Beacoe Studholme to Myrtle Evelyn Holm, on the 4th October. We wish you every happiness.

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### ST. DUNSTAN'S, BITTERN LAKE

The Rev. A. Wallis

The Harvest Thanksgiving Service on October 1st was very well attended. The church had been decorated by the W.A. with grain, vegetables and flowers, but unfortunately there were not many of the latter this year.

The choir of St. Andrew's, Camrose, were present and helped immensely to make the service bright and hearty. The anthem chosen was, "O Lord, How Manifold Are Thy Works." A member of the choir, Mrs. Colbert, was the organist for this service.

It was indeed a pleasure to have this visit from the Camrose choir, and we hope they will come again.

A special war time service was held on October 15th which was much appreciated, and the hope was expressed that during the war there would be others like it.

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### ST. JOHN'S, SEDGEWICK

The Rev. J. Burrows

The W.A. are holding there monthly meetings, and arrangements are being made for the annual sale of work. We are glad to welcome Mrs. Young as a new member.

The Sunday School has been reorganized but is still under the capable guide of Mr. Gascoyne. We appreciate the services of Miss Phyllis Young as organist and teacher.

The Harvest Festival was well attended and the church beautifully decorated by the W.A. Since our last notes, we have lost the Rev. and Mrs. Partridge from our midst as they have returned home to the West Indies. They have been a great help to this parish during their stay here and we miss them.

We are glad to report that Mr. and Mrs. Tor Blackman are both doing well in the Royal Alexandra Hospital, and we look forward to their speed return home.

The vicar has made almost complete recovery from an operation for appendicitis.

We were all very sorry to hear of Mrs. Gill's unfortunate accident. Mrs. Gill is now in the Royal Alexandra Hospital with a broken hip.

**Marriages:** Leonard McKinney of Killam to Dorothy Hopper of Sedgewick, Sept. 30th. Earl Kelley of Forestburg, to Jennie Cockbain of Millet formerly of Goose Creek.

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### ST. GEORGE'S, KILLAM

The Rev. J. Burrows

The Killam church was well filled for the Harvest Service, and the church decorated by the ladies of the W.A. A choir has been formed again, and we trust they will be in regular attendance to assist in the music and singing. The W.A. are holding their regular meetings and are doing a great deal in assisting the Vestry.

Harvesting in all points is nearly completed, with a fair crop in Killam district but light in Sedgewick and Loughheed. Gardens are very poor this year. We find the usual fall auction sales are on their way again which means the loss of more families from the district.

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### LEDUC AND MILLET

The Rev. A. Elliott

With the colder weather and the passing of the summer our church services have been better attended and we are glad to see again members back to normal. We wonder though if numbers are any indication of the real strength of a church or if the quality of the worshippers isn't a better indication. So much can be done by one person, so little is sometimes done by the many. The will to help—the friendly contact, the church family spirit, the absence of unkind and unnecessary criticism—all these count. Perhaps above everything else is a realization in the individual of what the Church is trying to do—to build up the Kingdom of God. This, with a determination to accept our own personal responsibility for this building, would cause a much needed revolution in church life.

A number of the children of St. Paul's, Leduc, were taken to the Sunday School Rally at All Saints' Cathedral, Edmonton, on Sunday, 15th October. These children will not soon forget the Rally, and will surely sense the unity that is expressed in such a service. We are grateful to those who took the children from this parish.

For two or three years now we have been able to balance our parish budgets in both St. Paul's and St. John's, at the end of the year. This year we expect to do so, too, but it will need the help of every member if we are to succeed. The wardens will be glad of your help and their work is made so much easier if the giving is done before an appeal has to be made to the individual. Do we always realize the value of small gifts or the value



of a small regular increase in giving? A regular contribution or an extra gift through envelopes of 10 cents a Sunday given by 20 people is a gift of \$100 in a year and means encouragement to wardens and better work by the parson.

A Confirmation Service was held at St. Paul's, Leduc, on Sunday, 29th October. It was good to have the Bishop with us again for this service and his presence and interest were appreciated by the large congregation taking part.

By invitation, some members of St. John's W.A. visited Mrs. J. F. Tackaberry for lunch and a meeting at her home on 23rd October. Owing to the sudden stormy weather some members were unable to get to Edmonton, but those who did much enjoyed the change, the lunch and the meeting. During the afternoon Mrs. Chamberlain, president of the W.A., talked to the members of W.A. work.

The W.A.'s are busy planning for their annual Bazaars. St. John's is to be held on 2nd December, while the date for St. Paul's is not yet fixed, but is likely to be at the end of November. These sales, while sponsored by the W.A. and largely dependent on them, should be helped by all organizations of the church and every individual member is asked this year to contribute to their success. Any saleable article may be given and will be appreciated and all can advertise and help. Please see that you do something. This is the big effort of the year and we must all take part.

### ST. MARK'S, EDMONTON

The Rev. P. A. Rickard

St. Mark's Church held their Harvest Festival on October 1st. A very good percentage of communicants attended the communion service, held at 9.30 a.m.

On October 29th Rev. P. Disney was in charge of the evening service.

We were very pleased and wish to congratulate the Superintendent and staff of the Sunday School for their untiring efforts during the past year. Once again the Sunday School won the Junior Banner for attendance. Some 45 scholars and their teachers attended the Sunday School Rally.

On October 20th a whist drive was held in the parish hall, sponsored by the Vestry, and a very enjoyable time was had by all.

The W.A. held a very successful Harvest Tea on Thursday, October 5th.

On October 25th Miss Jay Lawrence entertained the choir at the home of her parents.

**Baptism:** Elizabeth Florence Shaw.



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Rev. Canon S. F. Tackaberry, M.A., B.D.	11717 93 St.

## RURAL DEANERY OF EDMONTON: All Saints'

Rev. L. D. Batchelor .....	10523 99th Ave.
Rev. C. B. Beck .....	10161 107th St.

### Holy Trinity

Rev. Canon G. G. Reynolds, Rural Dean,	8319 101 St.
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### Christ Church

Rev. G. P. Gower .....	12110 102nd Ave.
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### St. Faith's

Rev. Canon C. F. A. Clough .....	11710 85th St.
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### St. Stephen's

Rev. J. C. Matthews .....	9537 109th Ave.
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### St. Peter's

Rev. P. A. Rickard .....	10744 111th St.
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### St. Mary's

Rev. C. Storey .....	11209 68th St.
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### St. Luke's and St. John's

Rev. W. H. Hatfield .....	9014 85th Ave.
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### St. Mark's

Rev. P. A. Rickard .....	10744 111th St.
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### St. Paul's

Rev. G. Schultz .....	Jasper Place
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### Good Shepherd

Rev. C. Storey .....	11209 68th St.
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### Rife

Rev. W. de V. A. Hunt .....	
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### Fort Saskatchewan

Rev. G. Schultz (Special License) .....	
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Rev. W. Edmonds .....	11146 91st Ave.
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## RURAL DEANERY OF VERMILION:

Rev. Canon W. Leversedge, Rural Dean, Vermilion.	
Rev. L. A. Bralant .....	Manville
Mr. F. Baker .....	Kitscoty.
Mr. A. E. Peterson .....	Frog Lake.
Rev. G. G. Austin .....	Vegreville.
Rev. R. S. Faulks .....	Clandonald.

## RURAL DEANERY OF WETASKIWIN

Rev. A. Wallis .....	Camrose.
Rev. W. M. Nainby, Rural Dean ..	Ponoka.
Rev. A. Elliott .....	Leduc.
Rev. W. Elkin .....	Provost.
Rev. P. J. Disney .....	Hardisty.
Rev. J. R. Burrows .....	Sedgewick.
Rev. Geo. Mackey .....	Breton District

## RURAL DEANERY OF PEMBINA:

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Rev. C. Clarke .....	Mayerthorpe.
Rev. N. Burgomaster .....	Westlock.
Rev. C. E. F. Wolff .....	Barrhead.
Rev. T. J. Matthews .....	Edson.
Rev. Colin Cuttell .....	Wabamun.
Rev. N. J. Godkin .....	Cadomin.

## RURAL DEANERY OF WAINWRIGHT:

Rev. J. L. Anderson, Rural Dean ..	Viking.
Rev. R. Boas .....	Wainwright.
Rev. A. Court .....	Edgerton.

### Superannuated

Rev. A. Murphy .....	11011 88th Ave.
Rev. A. Love .....	Roslyn Court.

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Sister Mary Beatrice

Sister Lillas

## LADY WORKERS

Miss L. Camp, Sunday School by Post .....	9906 104th St., Phone 24051
Miss G. G. Hampshire .....	Ashmont.
Miss A. Ayling .....	Drayton Valley.
Miss E. Higgs .....	Drayton Valley.
Miss O. Davies .....	Drayton Valley.
Miss B. Onions .....	Onoway.
Miss N. Machin .....	Onoway.
Miss C. Bee .....	Onoway.